THE LUTHERAN SUNDAY-SCHOOL HANDBOOK

REV. J. R. E. HUNT

The Lutheran Sunday-School Handbook

by

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TO
THE GREAT ARMY OF
LUTHERAN SUNDAY-SCHOOL TEACHERS
WHO VOLUNTARILY ARE RENDERING TO THE MASTER
A GREAT SERVICE OF LOVE THIS
BOOK IS DEDICATED BY
THE AUTHOR

FOREWORD

The undersigned has been asked to look over the proof-sheets of this book and tell what impressions he has received from reading the same. My time has not allowed me more than a cursory reading of the 280 pages, but even after so scant an opportunity I am more than willing to acknowledge that I have received a very favorable impression of the contents of this book and the manner and style in which its subject is presented.

Part First treats of the Fundamental Principles of the Lutheran Sunday-school, Part Second treats of the Lutheran Sunday-school teacher and Part Third treats of the Lutheran Sunday-school Pupil.

It strikes me that this little volume is not only a very useful book, but also a very timely book, because it tells us in a very plain manner what a Lutheran Sunday-school ought to be and what it certainly could be if we so determine.

It says: "The Lutheran Sunday-school is different from other Sunday-schools. There are fundamental principles which are peculiar to it alone." The definition it gives of the Lutheran Sunday-school—negatively and

positively—is correct. It says: "It is not a temporary expedient; it is not a children's church; it is not an evangelizing agency; it is a nursery; it is a teaching service of the church."

This book aims to be a real Handbook for the Lutheran Sunday-school and I believe that it will serve this purpose better than any I have yet seen.

E. NORELIUS.

Vasa, Minn., August, 1911.

INTRODUCTION

We often hear the complaint that the Lutheran Church is slow, is behind other churches in efficiency, is behind the times. The complaint hurts, because too often there is truth in it.

The Lutheran Church is "long on doctrine." Here she is ahead of all others and has what our time needs. She is a thoughtful, studious, scholarly church. She examines before she accepts. She builds her practice on principles. She understands and appreciates the child, child nature and its potencies for the bad and for the good better than any other church. She needs and requires a better religious training for her children than do others. The superficial, easy-going, entertaining spirit that characterizes so many modern Sunday-schools does not appeal to her. She wants something better. She has it in her graded system. And here, for once at least, she is ahead of all others and has blazed the way for them.

The proper grading of the school revolutionizes its whole spirit and method. It makes the work mean more. It makes greater demands on the workers. It requires

more competent teachers. It lays greater burdens and responsibilities on the pastor.

Under the old uniform lesson plan it was not nearly so hard to get teachers. The pastor could use almost any one of ordinary intelligence and willingness to do the work. All he needed to do was to prepare the one weekly lesson, meet his teachers and teach this lesson to them. Often he failed to teach them how to teach.

But now it is all different and eleven times more difficult. In a fully graded school eleven different lessons are taught every Sunday. Each teacher needs to be prepared and helped. Each teacher needs to know and be able to teach the lessons of his own grade. But, more than that, each teacher is to understand the relation that his grade bears to the other grades and how all the grades together make the system.

Who is sufficient for these things? Where is the ordinary teacher to get the needed help? What self-help shall the teacher use? Heretofore there were none. This book intends to fill this deeply felt want. The teacher who will not merely read, but study, digest, and master this book will grow wonderfully in efficiency and find an ever increasing joy in his blessed work.

The Sunday-school system makes immense demands on the pastor. He is to be familiar with and at home in all the lessons of all the grades. What a Bible student he needs to be! And how the graded system will

drive him into the study and enrich him for all his church work.

How he needs to understand the psychology of the pupils of each grade. How it drives him to study child psychology. For how can he train his teachers to fit their teaching into the grades, if he does not understand the characteristics and peculiarities of the age in each grade? This book is written to help him.

And then, in order to be able to train the teacher and to teach him how to teach, the pastor must himself be a pedagog. He must know the science and art of Pedagogy. This book will help him here.

The graded system makes many an otherwise efficient pastor feel his poverty and weakness as a Sunday-school man. He mourns his lack of preparation for this important department of his work. The future pastors need to be better trained. All Lutheran theological seminaries need to follow the Chicago Seminary in making Sunday-school work a regular course in Practical Theology. This book will help our seminaries and will be a welcome text-book for this department. We hail the appearance of this timely book as an important step in our Church's onward march towards that leading position which her theology, her spirit, and her practice entitle her to occupy.

G. H. GERBERDING.

Maywood, Ill., September, 1911.

PREFACE

This book is the result of the study and observation of a number of years. The author's attention was first called to the need of such a work when he endeavored to train the Sunday-school teachers of his own church for more efficient service. Searching through a large number of works prepared for this purpose he found none that met the demands of the Lutheran Church. He accordingly prepared these chapters and delivered them to the teachers of his own school. They were received with such enthusiasm that he was led to put them into the present form.

This book is written for the Sunday-school teacher. A great many more things could be said about the Lutheran Sunday-school, but to make the work more bulky would be to defeat the object for which it is written. A great many authorities on Sunday-school work have been consulted in preparing these chapters. We have not always given them credit in the text of the work, not wishing to make it burdensome to the average Sunday-school teacher.

We are indebted to Prof. G. H. Gerberding of May-

wood, Illinois, for carefully reading and criticizing the manuscript and for many valuable suggestions and encouragements.

We send forth this volume with the hope and prayer that it may be instrumental, at least in a small way, of giving to the Lutheran Church more efficient Sunday-school teachers and workers.

Chicago, Illinois, September, 1911.

J. R. E. H.

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PART FIRST

FUNDAMENTAL PRINCIPLES OF THE LUTHERAN SUNDAY-SCHOOL

CHAPTER I.

Historical Sketch of the Religious Education of the Christian Youth.

1. Patriarchal instruction.
2. The synagogue schools.
3. Religious instruction in the time of our Lord.
4. Religious instruction in the early church.
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An Historical Sketch of Religious Education.

The modern Sunday-school is not of Lutheran origin. It is an exotic that has found its way into our midst and made its home among us. It aims at the religious education of youth, a prin-

ciple which has been in practice from the earliest ages. The idea of instructing children in the rudiments of religion dates not from Luther nor from Robert Raikes, but from the beginning of religion itself. The form of this instruction has varied throughout the ages, but the content has remained ever the same. The earliest forms of instruction instilled into the child's mind the most necessary elements of religion, and this is the aim of the Sunday-school of to-day.

A treatise on the Lutheran Sunday-school must take into consideration the rise, growth, and development of the religious education of the youth, and our aim in this chapter is to outline briefly this development, laying stress upon the part the Lutheran Church has taken in this development.

In the religious instruction of the youth the Lutheran Church has done a noble work; a work of which she may well be proud, and one of which the world needs to know more. But we must begin this sketch where it properly begins, namely, with the patriarchal church.

Patriarchal Instruction.

The Scriptures record that the patriarch Abraham gave religious instruction to his household. Whether this instruction was given on the Sabbath or not we do not know, but it is evident that the content was the same as the instruc-

tion in the modern Sunday-school, namely, fundamental religious doctrines.

Later in the history of the Jewish people, we learn that the head of each household and of each tribe gave religious instruction to his people. Moses implicitly directs that parents teach their children and their children's children the meaning of their religious ceremonies. The judges and prophets of the age succeeding Moses were religious teachers.

Synagogue Schools.

In the course of time the synagogue developed, where the people met each Sabbath for worship and instruction. Authentic history informs us that there were schools connected with these synagogues. The rabbis speak of the establishment of such schools, and we know that they were in existence in the time of our Lord. It was a custom of the Jews to assemble in their synagogues on the Sabbath morning for worship, and in the afternoon for instruction in "the law and the prophets." To these meetings came both young and old and the rabbi was the instructor.

The method of instruction used was the committing to memory of portions of the Scripture and the asking and answering of questions. When our Lord was twelve years old, his parents found him in the temple, "sitting in the midst of the doctors, both hearing and asking

them questions." It was a rabbi's greatest ambition to become proficient as a teacher, so that he might enter the great "class" in heaven.

The synagogue school was the Sunday-school of the Jews, and it served to keep alive their consciousness of Jehovah and his law. It taught the children to fear him and to walk in his ways, and thus made of the Hebrew people a strong religious nation. We see then that the synagogue school aimed at the same thing and accomplished the same results as does the Sunday-school of our times.

In the Time of Our Lord.

In the time of our Lord the religious school for the instruction of both young and old was well established. There was a synagogue in Nazareth, and it is highly probable that he often attended the instruction given there. We know that after he had entered on his public ministry it was not uncommon for him to enter the synagogue, take up the Scriptures and explain them to the assembled congregation. From such incidents as his blessing little children and putting a child in the midst of the disciples we infer that he took a great interest in children and, undoubtedly, taught them.

That our Lord was familiar with the methods of teaching in his day can be seen from his manner of teaching as it has been handed down

to us in the New Testament. He employed parable and illustration, question and answer, just as the most up-to-date pedagogue of our day would do. That he laid great stress on the teaching method can be seen from the fact that, when he commissioned his disciples to go forth and disciple the world, he gave them a special command to preach and to teach.

Paul, the apostle to the Gentiles, was a great teacher. It is said of him that he taught wherever he went.

In the Early Church.

The first conflicts of Christianity with heathenism were mighty battles. But Christianity waged her warfare not with carnal but with spiritual weapons. Her weapon was not the sword but the religious teacher. Wherever she went she appointed teachers and they undermined the strongholds of heathenism and brought about its downfall. It is recorded that Julian the Apostate specially hated the schools that the Christians had established and that he endeavored to pervert them to his own use and ends.

The idea of the synagogue school was used in the early Christian church, and it was a great power. This idea grew and expanded, and soon there were great centers of learning, like the Catechetical school at Alexandria. Origen was famous as a catechist and we find St. Augustine

giving specific directions about the instruction of the youth in the fundamental doctrines of God's Word.

In those early catechetical schools there were special classes of young children who were carefully instructed in the rudiments of religion, just as the children are instructed in our Sunday-schools.

When Christianity entered Europe one of the main factors in establishing it was the religious teacher. From the very beginning of Christianity in Europe catechetical instruction was practised. A small hand-book called a vocabulary, which contained the Lord's Prayer, the Creed, and sometimes the Decalogue, was the text-book used.

The Middle Ages.

During the Middle Ages all church life was demoralized and, of course, the instruction of the youth suffered along with other Christian activities. But we know that little as religious instruction was practised there were notable exceptions, showing that the Church had not altogether forgotten her duty toward the youth. John Gerson of Paris, who died in the year 1429, was a notable exception. He was a great catechist and had the youth carefully instructed. The Waldensians, the Wycliffites, and the Hussites laid great stress on the proper instruction of the young, and had explanations of the Lord's Prayer and the Creed

written for the clergy to use in their instruction. The Bohemian Brethren were active in teaching the children, laying great importance upon memorizing. (See Lutheran Catechist by G. H. Gerberding.)

The Reformation.

It is conceded by all that Martin Luther is the father of modern religious education. Luther recognized the deplorable ignorance of the common people in spiritual things and prepared his two catechisms to aid in their instruction. His small catechism is considered one of the best books ever written for the religious instruction of children. After centuries of use it is more popular to-day than at any time in its history. This catechism had more to do with establishing the Reformation than any uninspired book ever written. Luther insisted that the plain text be memorized by the children and that it be taught by means of questions and answers. Luther believed in the class method of instruction. The children were to be formed into classes, the pastor acting as the teacher. In this way they were indoctrinated in the teachings of God's Word and became intelligent Christians.

Before Luther's time church membership was a mere formality, but with the rise of catechetical instruction the people learned to know the doctrines and were able to give reason for the

faith that was in them. This religious instruction of the youth, popularized by Luther, quickly spread wherever the Reformation took root. It must be conceded that one of the most valuable adjuncts to the Reformation was the catechetical instruction which followed the writing of Luther's catechisms. The system thus introduced has spread over the world, and the modern Sunday-school owes its birth and development to this work of Luther.

Spener.

A man around whose name clusters much of the history of the religious instruction of the youth is Philip Jakob Spener. Spener has been called by some the father of modern Sunday-schools. He certainly did much to lend an impetus to the religious education of the children of the church. Long before Robert Raikes was born, Spener was busily engaged in instructing the youth of Germany in the catechism and Bible history. So earnest was he in the instruction of the young that he incurred the ridicule and abuse of his fellow clergymen. Spener popularized the custom of confirmation in the Lutheran church which has come down to us as one of the most valuable aids in properly instructing the youth for intelligent church membership. The work Spener did for the religious education of the youth has not been appreciated outside of

the Lutheran church, and we fear not always in the Lutheran church. Spener had much to do with the practice of "Kinderlehre", which might be called the beginning of the modern Sunday-school.

Robert Raikes.

Without doubt, the father of the Sunday-school in its modern form is Robert Raikes. Noticing the destitute condition of the children of Gloucester, he gathered them together in classes on the Lord's day for the purpose of teaching them. His object was to keep them off the streets and teach them how to read and write so that they might make good citizens. He simply intended to do the children good. It was not until three years after he had begun his school that he advocated the Sunday-school as a good thing for others. In the year 1780 he engaged the house of a Mrs. King and secured her for his first teacher, giving her a salary of one shilling and sixpence (36 cents) per Sunday. Other teachers were soon secured and for this sum they worked seven hours and a half.

The importance of Raikes' work lies not so much in the fact that he started a school on the Lord's day; others had done the same. But the importance lies in the agitation which he began in 1783 for the establishment of such schools everywhere. Being a printer, Raikes agitated this

matter through his paper, the Gloucester Journal. It was soon taken up by the Gentlemen's Magazine of London, and the movement acquired considerable momentum.

The Raikes schools met with bitter opposition on the part of the clergy, but they were destined to a career of usefulness and survived all criticism and opposition. November third, 1783, marks the birthday of the modern Sunday-school, this being the time his paper came out advocating the movement. It would be interesting to follow up this movement, but it is foreign to our purpose. We are interested in the part the Lutheran Church has taken in the religious instruction of the youth, and we now turn to consider the methods employed by it as a church.

Catechization.

The custom of instructing those who are to be admitted to the Lord's Supper in the fundamental doctrines of the Christian religion is as old as the Lutheran Church itself. From the earliest days of the Reformation the Lutheran church took a great interest in the education of her people. She has always endeavored to give her members, both young and old, a thorough and systematic training in the truths of the gospel. No other Church in Christendom has ever laid so much stress upon catechization, and no other Church has produced such an abundance of ma-

terial for catechetical instruction. Even before Luther's two catechisms appeared a number of his co-laborers had undertaken to prepare manuals to be used in the instruction of the youth in religious knowledge. The results of these labors were not entirely satisfactory to Luther, and he wrote his two catechisms with the avowed purpose of having a manual from which the people could receive instruction in those things most necessary to salvation.

Luther had very definite and practical views about catechization and laid down the following principles: "Catechetical instruction must be attended to in the family, the school, and the church. The same text and form of words should be retained without unnecessary changes. There ought to be a proper and regular gradation in the course of instruction, first the text of the principal parts, then the explanation, then the progress from the Small to the Large Catechism. The aim of such instruction must be not simply a knowledge of doctrine, but a personal confession of faith. The catechism was to be a life-book, a prayer-book."

It was not Luther's intention, nor was it the notion of any of the reformers, that catechetical instruction was to cease at the time of confirmation or first communion. The intention was that this instruction was to continue on through life, and provision was made for the continuation of this instruction in Kinderlehre.

During the seventeenth century this custom fell into disuse, or was perverted from its true aim. But a new period in the history of Lutheran catechization was ushered in by Spener and his school of Pietism. Instead of being a mere formality he aimed at a thorough instruction of the heart as well as of the head.

The period of rationalism was another time of struggle for catechization; but it survived the ravages of that time and has come down to us as one of the most valuable customs of our church.

The practice of catechization was early introduced into this country. The first Lutheran pastors were diligent in instructing the children of their congregations in the catechism. Muhlenberg introduced the custom in all the congregations he organized. There was a time in the history of our church when it fell into disuse and other measures were introduced, but the custom proved itself so valuable that it has again been restored in our whole church throughout this land.

When we stop to consider the hundreds and thousands of young people who receive catechetical instruction in our Lutheran churches we can begin to realize the tremendous influence this custom has on the religious education of our people. Every year large classes of young people are instructed in all the congregations in this land, and the number of those who receive this instruction each year runs up into the thousands. When we

consider the service catechization has rendered our church, the wonder is that the Sunday-school ever received the hearty welcome among us that it did. Certain it is that the need of the Sunday-school was not so great among us as it was among those denominations where catechization was not practiced. We doubt whether the Sunday-school itself has been as great a factor in the religious education of the youth as has the custom of catechization.

Kinderlehre in America.

Another important element in the religious education of the youth in the Lutheran Church was the so-called Kinderlehre. This is an institution dating back to the times of the Reformation. It was a form of instruction in which the pastor examined the members of his congregation, especially the younger among them, in the catechism, or in Biblical doctrine as related to it. This service was conducted on Sunday, after the morning service or in the afternoon. All the members of the congregation were invited to come. This form of instruction must be distinguished from the special preparation for confirmation. The instruction for confirmation was only for those who were preparing to be confirmed, while Kinderlehre was for all, particularly those who had already received the instruction necessary for confirmation. Kinderlehre orig-

inated in the desire to further and establish the members of the church in their acquaintance with the doctrines of the church.

We find that Luther himself recommended this service as a means of educating the people in the doctrines of God's Word. The church regulations of the sixteenth century make it the duty of the superintendents and the local pastors to hold such a service regularly for the benefit of the church members.

During the seventeenth century this practice, like many others indicative of a sound Christian life in the church, fell into disrepute, but it was revived by Spener and under him became a great influence for good in the Lutheran Church.

Kinderlehre was early introduced into this country. Muhlenberg introduced it into the churches which he organized. In 1760 the Pennsylvania Ministerium discussed this method most earnestly and recommended "that the youth especially should be the objects of diligent labor, and that not only memorizing of the catechism, but impressing the heart was to be aimed at." One of the early pastors reports that he instructed and catechized the older members of his congregation in the order of salvation and Bible history, and the younger members in the catechism, and claims a more direct impression from this instruction than from the sermons.

This practice of "Kinderlehre" gradually fell into disuse in the churches in the East as the

Sunday-school was introduced. However, it is still practiced to a great extent in the German Lutheran Church, particularly in the western part of our country. The Missouri, Iowa, and kindred synods use it extensively as a means of indoctrinating their people.

This custom was a tremendous power in the religious education of the youth in the Lutheran Church. To a great extent it took the place of the Sunday-school and did the work which the school now endeavors to do. It was a good thing and served its day well.

The Parochial School in America.

The parochial school was introduced into America when the first Lutheran churches were organized. Usually the congregation erected a special building, but when this was not possible the school was held in a private residence or sometimes in the church building itself. When a special building was erected it was formally consecrated to the service of religion, just as were the churches. As a general rule the pastors were the teachers. The regular text-books were Luther's Catechism and Bible History. Prayer, the reading of the Scriptures, and the singing of the church's hymns were a part of the daily order. As early as 1795 forty such schools were established in this country.

At the first meeting of the Ministerium of

Pennsylvania a full report on the condition of the parochial school was made. In 1750 all the congregations except one reported flourishing schools. But the rise and development of the public schools caused the decline of the parochial school in this part of the country.

A new impetus was given to the parochial school by the Missouri Synod. Believing that religious instruction should go hand in hand with secular instruction, this synod vigorously championed the cause of the parochial school. If at all possible a school was organized in every congregation. If the congregation was not able to secure the service of a teacher, the pastor himself acted as teacher of the school. This system of parochial schools had a very wide influence on the religious instruction of the youth in this country. But it is passing away. The time is fast coming when the congregations can no longer maintain these schools.

The Sunday-school.

The modern Sunday-school was introduced into America by Bishop Asbury of the Methodist Church in 1789. At first it met with great opposition, but it outlived its disfavor, the tide turned, and it became popular. Soon Sunday-schools were organized in all the large cities, and twenty-eight years after the organization of the first Sunday-school the American Sunday-school Union was organized.

On account of the well-established customs of catechization, "Kinderlehre", and the parochial school, the need of the Sunday-school was not felt so keenly in the Lutheran Church in this country. The early pastors were zealous in instructing the children in the catechism and Bible history. Most of the churches made some provision for a school along with the church. As early as 1735 the Lutheran congregation in Philadelphia had a schoolhouse. The American patriarch, H. M. Muhlenberg, preached on Sunday and taught the children in the congregational school during the week. It can be seen from these facts that the need of the Sunday-school was not so imperative in the Lutheran Church as it was in those denominations where there were no congregational schools nor instruction before being admitted into church communion.

When first introduced into this country the Sunday-school met with great opposition, and the Lutheran Church was not the least to oppose it. But it was a good thing and won its way against all opposition, has created a place for itself, and is here to stay.

The first Lutheran Sunday-school was organized in St. John's church, Philadelphia, Pa., in 1821. There are records of a Sunday-school being organized as early as 1804, but it subsequently passed out from under the control of the Lutheran Church. At the first service of this Lutheran Sunday-school there were present nineteen teach-

ers and sixty scholars at the morning session and about one hundred at the afternoon session.

In the southern part of our country, the Sunday-school took root and flourished very early. Probably the first Sunday-school established in the South was organized by a Lutheran. In its sessions of 1811 and 1812 the Synod of North Carolina passed a resolution "recommending Sunday-schools and ragged schools". This resolution was communicated to the Ministerium of Pennsylvania and was considered so favorably that the Ministerium caused it to be published with endorsements. In 1827 the Pennsylvania Synod gave its permission to the Sunday-schools to meet in the churches during the summer. It appears from subsequent actions that this synod was quite friendly to the Sunday-school idea. In 1832 a committee was appointed to inquire whether Sunday-schools are entitled to aid from the legacy of Streit. This committee, however, never reported. From 1838 on, Sunday-schools were regularly reported in connection with the congregational schools as part of the work of the parish. From 1840 the Sunday-school became a fixed institution with the Lutheran Church and all was done that could be done to promote its welfare and efficiency.

It would be interesting to trace the growth and development of the Sunday-school in the Lutheran Church, but this is beyond our scope. The time has come when no Lutheran congregation can

maintain itself and be a power in the community without a well organized Sunday-school.

The Sunday-school has come into the Lutheran Church to stay, and it is time that we consider it seriously. The question whether it is the most ideal way is not the point at issue. The Sunday-school is here and it can be made a great factor in the planting and upbuilding of our church, and we Lutherans must consider it seriously and quit "playing at" Sunday-school. We must study the question thoroughly and intelligently and then go at our Sunday-school problems and make the school what it should be—a religious school in every sense of the word.

CHAPTER II.

The Lutheran Conception of the Sunday-school.

1. It is not a temporary expedient.
2. It is not a children's church.
3. It is not an evangelizing agency.
4. It is a nursery.
5. It is the teaching service of the church.
6. Characteristics of the Lutheran Sunday-school.

The Lutheran Conception of the Sunday-school.

The Lutheran Sunday-school is different from other Sunday-schools. There are certain fundamental principles which are peculiar to it alone. The Lutheran has a conception of the Sunday-school which is not the same as that held by other denominations. If he did not have a different notion about his school he would not need to have a school, but could send his children to some other school and let them be trained in other ways and according to other doctrines and customs. But it can be seen readily that this dare not be the case.

We must have Lutheran Sunday-schools, and if they are to do the work of the Lutheran Church they must differ from those of other denominations. A study of these fundamental principles is absolutely necessary if our teachers are to teach intelligently in our schools. We will take up a few of the most important characteristics of the Lutheran Sunday-school and discuss them in this chapter.

The Lutheran Sunday-school Is Not a Temporary Expedient.

As we now find the Sunday-school in the Lutheran Church it is not a temporary expedient, nor a charitable agency, nor a scheme for the benefit of one particular class of society. The time was when the Lutheran Church recognized it as a "Ragged School", and considered it a good thing for the poor children, but that notion has passed away and has given place to nobler conceptions of its scope and aims. It is emphatically the church's recognized method of fulfilling her mission to the young. It is not implied that there never was, nor ever can be, a fulfillment of that mission in other forms. The parochial school is a good system, perhaps better than the Sunday-school in many respects, but the parochial school is passing and the Sunday-school is here to stay. The spiritual necessities of children and youth which this institution aims to meet are as wide as

humanity itself; and the Sunday-school cannot be superseded by any day-school in existence. The best friends of the rising generation do not hesitate to declare that the new machinery which the last twenty-five years have called into action in this country has rendered the Sunday-school not less but more important and useful. In certain quarters of our Lutheran Church there has been a cry for one or two half days in the week which the church could give to religious instruction of its youth. Even if the State would concede to this demand it would not lessen the importance of the Sunday-school but would rather demand of it better equipment and greater results. Looking at things as they now exist the Sunday-school has come into the Lutheran Church and it has come to stay. It is a permanent organization, and it is the duty of every teacher to thoroughly equip himself for the task he has taken upon himself.

Not a Children's Church.

Many have the idea that the Sunday-school is a children's church. This is an erroneous notion. The Sunday-school is a service, but it is not a church. It does not have the marks of the church. The Lutheran believes the church to be where "The gospel is rightly taught and the sacraments rightly administered". The Sunday-school teaches the gospel, but it does not have the sacraments, and hence it is not a church. It is only a part of

the church. The idea that the Sunday-school is the children's church has done much to bring about the present deplorable condition of the church. Children have been led to believe that when they have attended the Sunday-school they have fulfilled their whole religious duty, and consequently they have not been trained to attend the church service. The preaching of the gospel and the administration of the sacraments must go hand-in-hand in order to constitute a church. This we have in the church service, but not in the Sunday-school, and hence our children must be taught that the Sunday-school is not their church, but that they are to attend the church service just as they attend the Sunday-school. The Sunday-school is a very important part of the church's activity, but it is not the children's church.

It Is Not an Evangelizing Agency.

The Lutheran does not look upon his Sunday-school as preeminently an evangelizing agency. His conception of the preaching of the Word of God and his doctrine of the ministry forbid such a view. God has appointed and ordained the office of the ministry for this special purpose, and this is his evangelizing agency. Again, his doctrine of baptism forbids such a view. The children who come to the school, however naughty, are not little heathen who must first be converted and then taught, but they are "Jesus' little lambs". They

are little Christians, who in their baptism were made children of the Saviour and who are to be brought to a personal consciousness of their relation to their Saviour and trained in their Christian duty. We do not mean to say that the Lutheran Sunday-school is never an evangelizing agency. It is. There are children in every neighborhood who have not been brought into the fold of Christ, and the Lutheran Sunday-school reaches out and tries to win such children. In fact, in our Home Mission work the Sunday-school is a great evangelizing agency; but in its normal condition the main object is not to evangelize.

It Is a Nursery.

A Lutheran Sunday-school may properly be called a nursery, when we understand a nursery to be a place where children are taught and trained. Just as a nursery does not seek to change the child, but to develop it, so does the Lutheran Sunday-school seek, not to change the child, but to add to that which he already received at baptism, and build him up in Christian consciousness and character. But while we may speak of the Lutheran Sunday-school as a nursery, still this does not convey the full idea. A nursery carries with it the idea of a place for small children, or at least for children in tender years. Now, the Lutheran Sunday-school is not simply a place for small children, but it is an institution for all

the members of the Christian congregation. To Lutherans it is a place where the whole congregation meets for instruction in the Word of God. It is more than a nursery; it is a teaching service.

It Is the Teaching Service of the Church.

The commission our Saviour gave to the church was "to teach all nations". The Sunday-school is the church fulfilling this commission. It is the church teaching. The Lutheran Church is a great teaching church. She was born in a university and one of her strong points has been that she teaches her people. We believe in indoctrinating our young people in the truths of the gospel, and this we do not so much by preaching as by teaching. We tenaciously hold on to our system of catechization. But the pastor's catechetical class reaches only a few, a very small part of the Christian congregation. Only those who are about to be confirmed attend this instruction, while the Sunday-school is intended to reach all. The lisping babe and the hoary head find a place in the rightly organized Lutheran Sunday-school. The fact that the Sunday-school is the main educational department of the local congregation gives it its value and makes it so important. It has been admitted again and again, that if the church should cease to educate she would cease to grow. This being true, what a great significance the Sunday-school has. It is certain that no other depart-

ment of church work is of greater importance. The question is not whether the Sunday-school is the best possible plan for a church's teaching service. The fact is that it is about all we have at present and we must strive to bring it up to the highest point of efficiency.

Characteristics.

In summing up the Lutheran conception of the Sunday-school we will do it in the words of Rev. C. Armand Miller. In the "Lutheran Cyclopedia" he says: "A Lutheran Sunday-school, however, is recognized by certain well-marked characteristics. It does not stand with us as all-sufficient. It does not supplant the home training which is the due of every child, nor does it do away with the necessity for additional instruction—in the catechetical class and the parochial school, if possible; if not, by some other method. It is recognized as the church at work in training its children. It is not something outside of the church, nor auxiliary to the church, but the church organized for a special purpose, and employing means and persons best fitted for that purpose. It is therefore under the governing body of the church, the pastor and the church council.

"The Lutheran Sunday-school, again, deals with the baptized children of the church. It has as its material those who have been born again of water and of the Spirit, Christians, believers,

not yet full-grown, but if babes, babes in Christ. Our conception of baptism influences greatly our conception of the place and scope of the Sunday-school. The work of our school is to develop the content of baptism, to train and feed and strengthen the implanted grace,—not to convert, save in a peculiar and carefully limited sense. The Lutheran Sunday-school is to work in all its lower grades towards a definite goal,—the preparation of the child for the best and most profitable use of the privileges of the pastor's catechetical class."

CHAPTER III.

The Aim of the Lutheran Sunday-school.

1. To teach God's Word according to the Lutheran conception.
2. To bring the child to a conscious knowledge of his relation to his Saviour.
3. To develop Christian character.
4. To aid home instruction.
5. To be a substitute for the parochial school.
6. To prepare the child for catechization.
7. To train the child for the church.

The Aim of the Lutheran Sunday-school.

The aim of the Lutheran Sunday-school is determined by the Lutheran conception of the school. The very name shows that it has an aim different from that of other Sunday-schools.

To Teach God's Word According to the Lutheran Conception.

The Lutheran Church has a body of doctrines peculiar to herself. She interprets and under-

stands God's Word differently from other churches. She is nearer to the divine conception of the truth than are the others, and the aim of the Sunday-school is to teach her children in accordance with this Lutheran view. This particular aim gives the Sunday-school a right and claim to existence. If it did not aim at this it would have no right to exist, and we might conduct our Sunday-schools as we do our day-schools and have one school in each community for all the children. But a community school or even a "Union Sunday-school" would not fulfill the aim of the Lutheran school.

In the Lutheran Sunday-school the instruction is to be in accordance with Lutheran doctrine, and this could not be given to the children in any other school. It has taken our Church a long time to learn this. In the early days most of our Sunday-schools were "Union Sunday-schools". Such schools were not satisfactory and the result was that many of the children were wholly lost to the Church. The instruction was of such a nature that little good resulted. But sad as the lesson may have been, we have learned that the Lutheran Sunday-school has a distinctive aim which no other Sunday-school can supply.

To Bring the Child to a Conscious Knowledge of His Relation to His Saviour.

In most of the Reformed churches the aim of the Sunday-school is to convert the child and

lead him to a definite decision for Christ. They belabor the child about his sin, and have special Decision days and all manner of ways of accomplishing this desired object. This idea is foreign to a true Lutheran Sunday-school. Our children already belong to Christ, and we do not belabor them with fanciful stories of sin, but we endeavor to lead them to love that Saviour who has already received them in their baptism. We instruct them in the true view of baptism, and tell them how the Saviour has loved them, and how he has received them; that they are his, and that he wants them to love him just as they love their own dear parents.

In this we see a fundamentally different tendency in the Lutheran Sunday-school from that of other schools. Our school creates an atmosphere of love, while the others create an atmosphere of fear. Ours appeals to the trusting, loving nature of the child by showing God's goodness, while the others develop fear and mistrust in the heart of the little one by showing God's anger. They tell the child that he does not belong to the Lord, but must first be converted.

Now we would be the last ones to say that the unregenerate child is free from the contamination of sin. But the baptized Lutheran child is not an unregenerate child. He has the new life implanted by baptism, and the aim of the Sunday-school is to develop that implanted grace. But though the baptized child has the grace of God,

he is not fully conscious of this fact, because he has not arrived at the years of discretion, when he can understand such things. The Sunday-school takes the child just at the time when his mental faculties are developing and, little by little, teaches him those blessed truths. As the mind of the child unfolds he is gently led to a full consciousness of his personal relation to the Saviour. This personal knowledge is a matter not so much of the head as of the heart.

To Develop Christian Character.

The baptized child is a Christian, but he has not yet developed a Christian character. He is liable to be led into sin, and hence the Sunday-school strives to build up his Christian character and fortify him against sin. This building up of character is a very important part of the church's work, and in this we see the high aim of the Sunday-school. There can be no higher aim. The greatest university in the land cannot have a higher aim. The secular school aims at preparing men for a useful life in this world, while the Sunday-school aims at fitting men for this world and for the world to come. The young Christian who has been built up in character is a gem of great value. The Sunday-school takes those precious stones in the rough and hews and polishes them until they shine forth in all the radiance of Christian character and godliness. This is the

high aim of the Sunday-school and this it does accomplish.

To Aid Home Instruction.

The earliest method of religious instruction was that of the home, and nothing has ever been discovered that will surpass it. It is the duty of every parent to train his children to walk in the paths of righteousness. In our times religious instruction in the family has fallen into disuse to a great extent. It is a pity that it is so, but the fact is that very few parents make a serious effort to give their children religious instruction. The Sunday-school may be to blame partly for this. Parents have come to look upon the Sunday-school as an institution whose purpose it is to give the children religious instruction and consequently they have shirked their own duty and placed it on the shoulders of the Sunday-school. Such a view of the Sunday-school is false. It does not aim at supplanting home instruction. To send a child to Sunday-school does not relieve the parent of the obligation of teaching his child at home. On the other hand, the Sunday-school, instead of freeing the parent from his obligation, seeks to aid him so that he may accomplish greater results. The Sunday-school aims at adding to the home instruction and thus further developing the Christian character of the child.

When Luther wrote his catechism one of his

chief aims was to aid the father in instructing his household, and this idea has ever been the Lutheran one. But alas! in our times this ideal father is hard to find. Still this does not change the aim of the Sunday-school. If parents neglect their duty, the Sunday-school must do its work as best it can. But when parents will again learn to teach their children at home, we will have ideal conditions and the Sunday-school will be in a position to do its most effective work. In the present state of affairs the ideal conditions do not prevail. But the Sunday-school adheres to its high aim of aiding home instruction.

To Be a Substitute for the Parochial School.

On its native soil the religious instruction of the youth in the Lutheran Church took the form of the parochial school. This system was a very good one. But when transplanted to American soil under American conditions it did not thrive so well. As a rule, the parochial school cannot be maintained in purely American Lutheran churches. In those churches where a foreign tongue is used it can be maintained, but in those only. Now the object of the Sunday-school is to supply the religious instruction formerly given by the parochial school.

While the Sunday-school is handicapped by not having as much time as the parochial school had, it still has a great advantage in this, that it is

free from the every-day atmosphere of the school-room. The atmosphere of geography and grammar is not conducive to the best religious instruction. Now, the Sunday-school is divorced from all such environment and in this respect is far in advance of the parochial school. The facts are that the parochial school is slowly disappearing, and the Sunday-school is growing and increasing. We must make it as efficient as possible so that we may obtain the highest possible results from it. The Sunday-school as it is to-day is a fair substitute for the parochial school. A little study and careful planning will in time make it as efficient as the parochial school was, and the time will come when it will accomplish as much for the religious education of the youth as the parochial school ever did.

To Prepare a Child for Catechization.

The catechetical instruction of the pastor is the most thorough and important religious instruction that the average person ever receives. It goes without saying that the better the child is prepared for this instruction the more lasting good he will derive from it. One of the necessary requisites for this instruction is an intimate knowledge of Luther's Small Catechism. Every child, entering the catechetical class, ought to know the Small Catechism by heart, and the Sunday-school aims at teaching this much. This can

easily be accomplished by drill work with the whole school, and by the teachers giving a few moments each Sunday to the catechism. When the Sunday-school accomplishes this it will have greatly aided the pastor in his catechetical work. The average pastor laments the fact that he has to spend a greater part of the precious time allotted to the catechetical instruction teaching the children those things that they should have learned long before they came to the catechetical class.

To Train the Children for the Church.

In the religous education of the youth confirmation is not the goal to be reached. It is only a step towards something higher. The real object to be attained is active church membership. The child is not, simply, to be taught certain great truths, but he is to be led to put these truths into practice in his daily life. This is accomplished when the child becomes an active member in the Christian congregation.

Now the Sunday-school is to lead up to this high ideal. It has ample opportunity to do so. By its service it trains the children to appreciate the service of the church. In its singing it teaches the children the beautiful hymns of the church and in this way prepares them to join in the church service and enter into the real spirit of its devotion.

In recent years the cry has been that the Sun-

day-school has not trained the children for the church as it should have done. This is only too true. But the trouble has been that the Sunday-school has been looked upon as all-sufficient in itself, and men have lost sight of the fact that one of its chief aims is to lead up to church attendance and active church membership. Let our Sunday-school officers understand that one of the main objects of the school is to train the children for the church and there will be a great change along this line. When this is once properly realized, we will have more children from the Sunday-school coming to the church service; and then the Sunday-school will be what it is intended to be, a place where the children are prepared for the church.

CHAPTER IV.

The Relation of the Sunday-school to the Church.

1. It is not independent of the congregation.
2. It is an organization in the church.
3. It is directly under the control of the church.
4. The church must foster and encourage the school.
5. The Sunday-school must refrain from interfering with the church.

The Relation of the Sunday-school to the Church.

We have learned what the Lutheran conception and aim of the Sunday-school is; and now the question arises, What is the relation between this organization and the local congregation? The relation is a very intimate one and we must understand it thoroughly; for the efficiency of the school depends upon this relationship.

The Sunday-school Is Not Independent of the Congregation.

The Lutheran Sunday-school is not independent. According to Lutheran church polity there

is no place for an independent organization of that nature in the church. The Lutheran rule is that every activity of the church is subordinate to the congregation. The congregation itself is the highest legislative body and every activity must be under its control. The old "Union Sunday-school" was an independent organization and according to the law of "the survival of the fittest" it died. It was not "the fittest", and therefore it could not survive.

It Is an Organization in the Church.

The Sunday-school is an organization in the church whose purpose is to do a definite work for the church. We have seen that the Sunday-school is the teaching service of the church, and hence only a part of the general activity of the church. Originally Sunday-schools were independent but as time passed they came under the fostering care of the church, and now the Lutheran Sunday-school is wholly a child of the church. Outside of the church the Lutheran Sunday-school can have no existence, except where a mission Sunday-school is started with the hope that it may grow into a congregation. The Sunday-school may be a voluntary organization. It may even sustain itself without bringing any financial burden upon the congregation, but this does not make it an independent organization. The very fact that the Sunday-school is a substi-

tute for the parochial school makes it a part of the church and not an activity by itself. This question of the relationship of the Sunday-school to the church is perhaps more serious than it appears at first sight. The whole question of the rights of the Sunday-school to an existence among us depends upon it.

The Sunday-school Is Directly under the Control of the Church.

The question of control in the Sunday-school has been a much debated one, and one which has caused a great deal of trouble. But in the ideal Lutheran Sunday-school this question has been settled. It is directly under the control of the congregation. The Sunday-school being a part of the church's activity, the church must have a voice in its management. As we said before, Lutheran church polity places all final authority in the congregation, and the Sunday-school being a part of the church is amenable to it and derives authority from it.

The Church Must Foster and Encourage the Sunday-school.

In the past the general attitude of the Lutheran Church towards the Sunday-school has been that of cautious adaptation and tolerance. The Sunday-school has forced its way into the church and the church has permitted it to remain with-

out molestation. But a change of attitude has come. The church has learned that the school is one of the most efficient agents she has and has begun to realize that she must not simply tolerate it, but must foster and care for it, just as a father fosters and cares for his child.

Most Sunday-schools take care of their own finances, but it is the opinion of Sunday-school workers that the church itself should be responsible for the finances of the school, and that the children of the Sunday-school should be taught to give, not simply to the school, but to the greater causes of the church, such as foreign and home missions and the other general beneficences of the church. The church cannot find a better way of fostering the school than by taking care of its finances.

It has taken the church a long time to learn that one of the best investments it can make is to invest in a good Sunday-school. The more efficient the Sunday-school becomes the more efficient becomes the church. The church fosters the Sunday-school and the Sunday-school in turn replenishes the church by giving to it members who have been educated in her doctrines and trained in all her activities. The relation between the church and the Sunday-school is a most reciprocal one. Again the church has a higher duty towards the Sunday-school than simply to give it support. It must foster it by participating in its instruction.

The Sunday-school Must Refrain from Interfering with the Church.

The Sunday-school is the handmaiden of the church and as such must refrain from interfering with the activities of the church. A great temptation in this line comes to the Sunday-school when the question of the hour of meeting is to be decided. The Sunday-school would like to have the most convenient hour and can produce good arguments why it should have this hour. But the school must ever remember it is only a part of the church and that it must give way to the greater organization. The church service is the most important function of the Christian congregation and all other things must give way before it. The Sunday-school must ever remember that it is only a servant and that the servant dare not usurp the rights and privileges of the master.

CHAPTER V.

The Relation between the Sunday-school and the Pastor.

1. The pastor must be interested in the school.
2. The pastor has spiritual oversight of the school.
3. The pastor has authority in the school.
4. The pastor and the superintendent of the school.
5. The pastor and the teachers in the school.
6. The pastor should be present at all sessions of the school.
7. The pastor should know the pupils.
8. The pastor should teach the whole school.

The Relation between the Sunday-school and the Pastor.

The Lutheran conception of the pastoral office determines the relation between the pastor and the Sunday-school. The pastor is the chief officer in the school in the same way as the president of the United States is commander-in-chief of the army. The president never takes command of the army in person, nevertheless he is recognized as

the highest authority. By virtue of his office the pastor is head of the whole church and he has as much right to direct the Sunday-school as any other activity of the church. As a matter of course he must recognize the organization and be careful in his dealings with the school. He must ever be conscious of the fact that he is working for the good of the school and not for personal glory.

The Pastor Must be Interested in the School.

If the school is one of the chief agencies of the church, it can be taken for granted that the pastor is interested in its welfare. One of the main qualifications of a modern pastor is that he be a good Sunday-school worker. Every conscientious pastor recognizes that he is set as a watchman on the walls of Zion. He is to be pastor of the whole flock and the Sunday-school is a part of his flock. God holds him responsible for every lamb in his flock; and if he permits wolves to enter in and devour the lambs, God will require their blood at his hands. On this very account he must be interested in the Sunday-school. A great responsibility rests upon him and he dare not shirk nor neglect it.

Again, he should be interested in his Sunday-school because it is the main source of supply for the congregation. Eighty-one per cent. of the children of the Lutheran Sunday-school enter in-

to active church membership in the congregation. If there were no accessions from the Sunday-school the congregation would soon dwindle away. As a source of supply the Sunday-school has no equal and every pastor ought to be interested in it on this account.

The reason why so many pastors are not more deeply interested in the welfare of the Sunday-school is because the school has learned to take care of itself and has not demanded their assistance. But this capability on the part of the Sunday-school does not do away with nor lessen the duties and rights of the pastor towards the school.

The Pastor Has Spiritual Oversight of the School.

The detailed organization of the school the pastor may safely leave to competent officers, but he alone is directly responsible for the spiritual welfare of the school. The organization is a matter of small importance compared with its spiritual welfare. However, the better the organization the better the spiritual interests may be cared for. The school that does not cultivate the inner spiritual life of its pupils is a failure, however well it may be organized.

The spiritual life of the school is, to a great extent, in the hands of the pastor. The attitude he takes will determine the spiritual growth of the school. His bearing in the school, his conduct, his contact with the teachers, and his in-

struction in the school will tend to develop the spiritual life of the whole school. Some pastors are officious and wear a businesslike air, others are neglectful and have a slothful air about them; but the true pastor is awake to his duty and leaves an influence for good on the whole school. This he does by his instruction to the whole school, in the teachers' meetings, and in his contact with the individuals of the school.

The Pastor's Authority in the School.

As spiritual head of the school the pastor has authority. His first authority is that of a public teacher. In this he differs from the ordinary teacher. As pastor of the church he is the authoritative teacher of the church. He is to speak as the oracle of God. He is to declare all the counsel of God, and in this matter he is responsible to God. The ordinary teacher is not a public teacher in that sense of the word, but only teaches that which has been given him by the church to teach. He dare not settle doctrines and teachings, but faithfully teaches the doctrines of the church as the church has given them to him in the Sunday-school text-book.

The pastor's authority comes to him by virtue of his office as pastor of the congregation. He is the head of the congregation and in this respect stands as the head of the Sunday-school and is the representative of the congregation's author-

ity. How far the pastor shall enforce his authority is a question of prudence and not one for which a definite rule can be laid down. Discretion in this as in all things is the better part of valor. Each pastor must settle this when the occasion arises. But when occasion has once arisen he dare not shirk his duty, but must face it like a man and see to it that proper authority be respected. Ordinarily it is best to let the regular officers of the school see to it that order be maintained in the school. But there are times when the pastor must be heard.

As the official head of the school the pastor should have the authority in saying what books and literature shall be used. As a Lutheran pastor it is his duty to see to it that only Lutheran doctrine be taught in the school. How can he do this unless he has something to say in the selection of literature? In our time there has been a great laxness in regard to Sunday-school literature. Any kind of literature has been considered good enough for the Sunday-school. The pastor has the right and duty to see that only genuinely sound literature be used. If he resign his authority in this respect, he is an unfaithful servant. In this particular the pastor should rigorously enforce his authority.

The Pastor and Superintendent.

The pastor and superintendent should be thoroughly in sympathy with each other. They

should plan the work together and should work together towards accomplishing their aims. It is a sad situation when pastor and superintendent do not agree. Special training and wide experience has made the pastor fit to be the chief counselor of the superintendent. In this matter it is always advisable that the superintendent seek the advice of the pastor instead of making it necessary for the pastor to advise the superintendent. This is a delicate matter, but one which should be treated in all fairness and with all frankness. The superintendent who is not willing to take advice is not fit for the office and the pastor who is not willing to trust the superintendent, evidently is in the wrong place. The ideal situation is that of perfect confidence and frankness between them. The advancement of God's kingdom is at stake and petty personal differences dare not hinder it.

The Pastor and the Teachers.

The pastor must be in sympathy with the teachers. He will do all in his power to help them to efficiency in their work. He will not assume a dictatorial attitude towards them, but his attitude will be that of a friend, counselor and adviser. The teachers on the other hand will have confidence in their pastor and will come to him for counsel and advice. They will ever be ready to do whatever is for the best of the school, and

will endeavor to be faithful to their pastor and to their calling as teachers.

The pastor should by all means keep in touch with his teachers. He should sympathize with their sorrows and rejoice with them in their successes. Some pastors make it a habit to write to their teachers frequently. This is to be commended when done in the right way. A word of appreciation from the pastor often means much to the discouraged teacher. It is not wrong to commend a faithful teacher for valuable service. The trouble is that pastors do not often enough tell their teachers how much their work is appreciated and how much good they are doing for the Master. No pastor should ever stoop to flattery, but sincere, honest commendation is not a bad thing.

Of course, the interested pastor attends the teachers' meetings. This is his great opportunity, and the wise pastor will not let it pass unused. Just what the pastor shall do in the meeting depends on circumstances. Perhaps he will be the leader of the meeting, but the wise pastor seeks to train his teachers to help themselves. By all means, let the pastor attend and use the teachers' meeting for the welfare of the school. Rightly conducted the teachers' meeting will become one of the best aids the pastor can have in the congregation. The close contact of the teachers with the children of the church makes them a great power in the building up of the congre-

gation, and the pastor who has trained his teachers to do the most efficient work has gone a long way towards determining the future of the church.

The Pastor Should Be Present at the Sessions of the School.

As spiritual head of the school the pastor will not absent himself from a single session of the school if it be possible for him to be there. He will no more absent himself from his school than will a captain of a vessel absent himself from the bridge, or a general from his post of duty. In fact, the Sunday-school is the battle-field of the church and no pastor will allow any ordinary cause to allure him from his post of duty.

His presence does not involve the necessity of his superintending the school. It is better that he leave the regular superintendent to his duty. Over-supervision on the part of the pastor is equally deplorable with neglect.

The pastor's presence in the school does not imply that he must teach the Bible class or any other class. It is questionable whether it be advisable to tie him down to one class. If he is tied down to a single individual class he does not have the opportunity of inspecting and looking after the welfare of the school as he should. Our experience has been that it is better that the pastor act as substitute teacher than as one of

the regular teachers. There is seldom a Sunday in the average Sunday-school but that one or more of the teachers is absent. This is the pastor's opportunity. Let him take the class whose teacher is absent, and get an opportunity to learn to know the children, and also to find out what kind of work the teacher is doing, and under what difficulties he is laboring. In this way the pastor, in a short time, will have occasion to become acquainted with every child in the school and know what is being accomplished in each individual class. In this way he can soon detect the inefficient or unworthy teacher, and will know what must be done for the class. Where the teacher is unusually faithful let him occasionally take the class for a short time or act as pupil himself. However, great care must be exercised in this matter. He must not be critical and officious but sincere and honest as one who must give an account to his Lord.

The Pastor Should Know His Pupils.

As its head the pastor must learn to know every child in the school. This is indeed a difficult task but one that is imperative. If he does not know even the names of the children how can he do his full duty towards them? This is something that he cannot acquire in a day, but the faithful pastor will not rest until he knows every lamb in the flock. Says Dr. Gerberding: "He

should know and have a kind word for every boy and girl in the school." Again the doctor says, "As pastor of every lamb in the flock he should know when one is in danger or has gone astray and aid the teacher in its reclamation." In very large schools this may seem impossible but in the average Lutheran Sunday-school the pastor can soon learn to know his pupils if he makes a systematic effort. Every pastor will have his own way in getting acquainted with the children. Some learn them one at a time, and some learn them by families. The pastor's house to house visitation will greatly aid him in this matter. We have found it advisable to familiarize ourselves with the names as they appear on the register, and once having learned the name, it is not difficult to associate the name with the face. Whatever method the pastor may employ he should not rest satisfied until he knows every child. Child nature is ever the same and that pastor who fails to recognize one of his pupils whom he may chance to meet on the street has lost much of his influence over that child. On the other hand, a boy or girl will have great respect for that pastor who can call him or her by name when they chance to meet. It is imperative that the pastor know the children in his Sunday-school.

The Pastor Should Teach the Whole School.

In the modern graded system of Sunday-school instruction it is impossible for the pastor or su-

perintendent to sum up the lesson as was done formerly. But this very impossibility gives the pastor his opportunity. Let him have some time with the whole school. Not however that he should inflict a sermonette on them, but that he may have the occasion of teaching. Let his work be spiritual in character. Let him take Luther's Small Catechism, one sentence or paragraph at a time, and apply its spiritual truths to his children. Again, let him use object lessons as these are very useful in instructing the school. Let him in appropriate words directly impress a spiritual truth upon the hearts of the pupils, and let him be satisfied with one truth or lesson at a time. Children are very receptive, but they cannot take in very much at a time. One truth is enough for one Sunday. The trouble with most pastors is that they talk the school to death. Brevity is the soul of wit and brevity is the soul of impressing spiritual truths upon the minds and hearts of little children. In this exercise the pastor has his opportunity of directing, leading, and controlling the spiritual life of his school. By all means let him realize and use this great opportunity. But in order to do this successfully he must know the science of pedagogics. Speaking on this subject Rev. G. U. Wenner says: "It is evident that in order to do this work properly, the minister must be a pedagogue; that is, the instruction should be such as to be intellectually stimulating..... It is true that not every min-

ister is a pedagogue. But he ought to be, and in the future pedagogical skill and training ought to be considered a part of the necessary outfit of every minister." It is evident that the success of the pastor in thus instructing the whole school depends upon his ability to interest the pupils and present his message. Nothing will be of greater assistance to him here than a knowledge of pedagogics.

CHAPTER VI.

The Relation between the Sunday-school and the Home.

1. The Sunday-school is not intended to supplant home instruction.
2. The Sunday-school does not take the obligation of teaching their children from the parents.
3. The Sunday-school aids parental instruction.
4. Parents should see that their children attend the Sunday-school.
5. Parents should avoid criticizing the school.
6. Parents should support the discipline in the school.

The Relation between the Sunday-school and the Home.

The ideal form of religious instruction for the youth is home instruction. Nothing has ever been devised that could supplant it. Home instruction may not be in accord with the latest pedagogical principles, but for genuine results nothing equals it. The instruction at mother's knee is the instruction that tells in later life.

The prayers, precepts, and example of a godly parent are things that tell for eternity. If home instruction were what it should be, the necessity of the Sunday-school would be eliminated to a great extent. But in our day that form of instruction has been neglected and a great burden has fallen upon the school.

The Sunday-school Is Not Intended to Supplant Home Instruction.

It is the duty of every parent to teach his children the Word of God. This is one of the clearest of all parental duties. They are to give instruction to their children, no matter what the situation may be. They are to diligently teach their children and their children's children. They are to talk of God's works and ways when they sit down in the home, and when they walk by the way, and when they lie down, and when they rise up. Sending the children to Sunday-school does not relieve them of this duty. The ideal home is the home where children are taught the Word of God, taught to keep the commandments, taught to pray, and taught to sing the beautiful hymns of the church. There is nothing more beautiful on earth than to see a family gathered around the family altar, engaged in religious devotion. The mother teaching her lisping babe to pray is a picture that angels delight to see. But alas, how few such mothers there are!

It is nothing infrequent to have children come into the Sunday-school from supposedly Christian homes who do not know a single prayer, and who say that they never saw their father or mother pray. Is it any wonder that the Sunday-school finds it so difficult to accomplish its highest aims?

Many parents think that when they have sent their children to Sunday-school, they have fulfilled their duty towards them. Oh, what woful ignorance! The Sunday-school is not intended to supplant home training. Its object is to work together with the home for the betterment of the child. The school is seriously handicapped when there is no religious instruction in the home.

Does Not Take Obligation from the Parents.

There are many parents who will realize, only too late, that they have not been freed from the obligation of giving their children religious instruction at home. Many parents neglect this duty, send their children to the Sunday-school, and then wonder why they are unable to enforce parental authority over them when they grow up. It is a common experience for parents to come to the pastor and beseech him to help them enforce parental authority when they have neglected to do their duty. The pastor is ever ready to do all in his power, but it is impossible for him to do much when parents have neglected to

train their children in the simplest elements of religion. It is impossible for the Sunday-school to do much when the parents have neglected their duty in this regard. The obligation rests upon the parents; and when they neglect their God-given duty, sooner or later they will reap the fruits of their negligence.

The Sunday-school can do much, but half its power has been taken away when the home instruction has been neglected. The ideal Sunday-school is a school where all the pupils are taught and carefully trained at home. When parents fulfill this duty then the Sunday-school will be in a position to do a greater work than it has been able to do in the past.

The Sunday-school Aids Parental Instruction.

The Sunday-school always recognizes that the greatest influence is the home influence. Every Sunday-school worker knows that from experience. There is no place where the home influence shows itself more quickly than in the Sunday-school. Parents may pretend to be pious Christians, but their children betray them.

The Sunday-school cannot enforce the same authority that the parent can, but it aims at helping him in his instruction in the home. It cannot set the same example as the home, but it can inculcate the truth and thus help the parent in a wonderful degree.

The school aids the parent in creating an interest in the child in things spiritual. Every parent knows how interested the little one is the first time he comes home from Sunday-school. This is the golden opportunity for the parent. He should begin to use this interest and lead the child into greater and deeper things.

Parents Should See to It That Their Children Attend the School.

Under ordinary circumstances it is not difficult to get the child to go to the school. Usually the child is only too glad to go, and when he does not go the fault lies in the parent and not in the child.

One obstacle in the way of the child's attending the school is the hour for meals on Sunday. If the school hour is in the morning, the parents are slow with the morning meal and thus hinder the child from attending. If the hour is at noon, they have the noon meal at that time and again the child is kept away. Parents should so arrange their meals that the children be not hindered. They arrange their meals so that they can go to the day-school, and why can they not arrange them so they can go to Sunday-school? When parents awake to the awful responsibility that rests upon them they will see to it that their children get to Sunday-school.

The lack of proper clothes often prevents chil-

dren from attending the Sunday-school. Parents should see to it that their children have suitable clothes. If it is a case of real poverty then the school should help; but when parents neglect their children so that they may add to their bank account, or even to pay for a home, they are doing a great wrong. The child's religious instruction should come first. No child should be kept away from its instruction simply because he does not have clothes.

Parents Should Avoid Criticism.

There is nothing that will destroy the influence of the school over the child more quickly than to hear the parents criticize the school, or one of the officers of the school. No doubt the officers and teachers make mistakes, but parents should refrain from criticizing them in the presence of the children. If there are defects in the school, the thing to do is not to criticize, but go and take an active part in the work and in that manner help to remedy them.

Parents Should Support the Discipline of the School.

Parents can do much to promote discipline in the school. The disobedient child at home is the unruly pupil in the Sunday-school. Teach the child to respect parental discipline and there

will be no difficulty in enforcing discipline in the school.

Parents can promote the school by seeing to it that the children prepare their lessons at home. That school that does not get its pupils to study at home does not accomplish a great deal in its instruction. When the parents promote home study, they are promoting the cause of the Sunday-school and are aiding the cause of the religious instruction of the youth.

CHAPTER VII.

The Relation of the Sunday-school to the Unconfirmed and the Confirmed.

1. The Sunday-school leads the unconfirmed to the catechetical class.
2. The Sunday-school leads the unconfirmed into active church membership.
3. The Sunday-school leads those who have not been baptized to Christian faith and baptism.
4. The Sunday-school holds those who have been confirmed in the school.
5. The Sunday-school gives work to those who have been confirmed.

The Relation of the Sunday-school to the Unconfirmed.

The relation of the Sunday-school to the unconfirmed is a very intimate one. We have learned that one of the chief aims of the school is to prepare the children for the pastor's catechetical class. We now look at this same object from a different aspect.

To Lead the Children to the Catechetical Class.

The Lutheran Sunday-school is organized with a view to confirmation. All the lower branches are arranged so that they lead up to and prepare the child for the pastor's catechetical class. The teachers should ever have this in mind. They should constantly speak to the children about their confirmation and awaken in them an eager longing to enjoy that blessed privilege.

The Sunday-school should use the catechism and endeavor to teach the text of Luther's five parts so that the children learn it by heart and thus be better prepared when they do come to the pastor's instruction.

The superintendent can do much to aid in this respect. He ought to set aside at least five minutes of each session to drill the whole school in the catechism. Let the plain text be recited by all the children of the school in unison, and then let the superintendent ask a few leading questions on that part which they have just recited. In some schools the pastor does this, and it is always a commendable custom.

To Lead Them into Active Church Membership.

Active church membership is the goal towards which the school is striving. Confirmation is the gateway through which the child passes into that higher activity. The Sunday-school should never

forget that it is training the children for active church membership. The teachers ought constantly to speak to the children about the time when they will become active church members. They ought to urge them to attend the church services. The Sunday-school has been very lax on this point. It has neglected to impress upon the children the fact that they are preparing for active church membership and the result has been that very few of the children have attended the regular service of the church. When the Sunday-school fails to train the unconfirmed for active church membership it has failed in one of its most important duties. The Sunday-school is to be the commissary department to which the church can ever go and draw new supplies. It is to be the military school where the young recruits are trained and drilled in all the arts of Christian warfare. There they are to become acquainted with the use of the sword—the Word of God. There they are to put on the whole armor of God and become accustomed to its use. There they are to be trained and drilled so that when the church calls upon them to enter the active service of the army they will be properly prepared.

Those Who Have Not Been Baptized.

So far, we have been speaking of those who have been baptized and are already in connection

with the church. But there are many who have not been baptized, whose parents care little or nothing about their religious education. What is the relation of the Sunday-school to these? In our great Home Mission work we find hundreds whose parents originally were Lutherans, but who have shamefully neglected their children. What is the school to do in this case? We will let Dr. Gerberding answer this question. In "The Way of Salvation in the Lutheran Church", he says: "It is the mission of the Sunday-school to gather in these destitute ones from the streets and from their Christless homes. The Sunday-school must become a spiritual home for them. The earnest teacher can and ought to find out who of his pupils belong to this class and apply to such the needed instruction and exhortation. In their case it is truly the object of the Sunday-school to lead them to Jesus, to labor for their conversion, to Christianize them. This as a matter of course also applies to those even from Christian homes who were baptized and perhaps also, to some extent, instructed in divine things, but who have gone astray and fallen from their baptismal covenant."

As we said before, the Sunday-school is to strive to bring the children into active church membership. This it does when it brings them to confirmation. But does its duty cease when the children have been confirmed? Has the Sunday-school no longer an interest in them? Is it now

through with them? It is not. It does not cease to take an interest in them when they are confirmed.

It Endeavors to Hold Them in the School.

The problem of retaining the confirmed children in the Sunday-school is a great one. It is one that has not yet been solved satisfactorily. The notion has crept in that when the children have been confirmed they have graduated from all the teaching service of the church, and the result has been that they have dropped out of the school altogether. This is a false view and a sad mistake. The Sunday-school does not graduate the children at the time of their confirmation.

The ordinary Sunday-school has two opportunities of retaining the confirmed. The one is to put them into the Bible class, and the other is to use them as teachers or officers. When the children are confirmed they ought to be promoted into the Bible class as soon as possible. They are conscious that a great change has taken place in their lives. They believe that they are not the same as they were before and we must take this feeling into consideration. They feel that they have higher privileges, and if the Sunday-school wishes to hold them it must do something that will recognize their confirmation. By all means it must not leave the impression upon them that now they have graduated.

It Gives Them Something to Do.

Another way by which the Sunday-school can show its interest in the confirmed is by giving them some duties to perform in the school. It is the nature of young people to want to do something, and the Sunday-school must reckon with this. There is always a demand for teachers, and every school should have a Normal department where it has young people in training to become teachers. It is a good thing to get the newly confirmed to enter this Normal department. Of course they cannot all become teachers, but it is well to have them in training. There would not be room for all of them as teachers and not all would be fit for teachers, but the school is wise that gets them into the training class.

They must be kept interested in the school, and there will be no trouble. It will soon become a fixed habit with them and then they will be unhappy away from the school. Those who cannot become teachers should be assigned to some duty in or for the school. It does not matter so much about the importance of the work, only so they have something to do and are held responsible for that work. It is well to multiply offices in the school just so they can be given work. When there is no general work around the school for them to do, it is well to put them to work at looking up absent pupils. There are in every school those who need to be looked up, and the newly confirmed can do this. But be sure to commend

them for the work when they have done it.

By keeping them at work the school will be able to retain them and by and by it will become what it should be: a teaching service for the whole church. Our schools have neglected a golden opportunity just here. If we were to judge the average school by the results that we see in the Bible class, what a miserable failure it would be. It is high time that we awake to our duty and see to it that the tremendous leakage after confirmation be stopped. With a little wisdom and discretion this can be done. The Sunday-school must take a greater interest in the confirmed, and then it will be able to retain them in the school.

CHAPTER VIII.

The Lutheran Sunday-school Superintendent and Other Officers.

1. The superintendent's office.
2. The superintendent's qualifications.
3. The superintendent's appointment.
4. The superintendent's duties.
5. Department superintendents.
6. The secretary.
7. The treasurer.

The Lutheran Sunday-school Superintendent and Other Officers.

The pastor excepted, no one holds a more important office in the congregation than the Sunday-school superintendent. He is the head of the most important activity in the church and upon him depends to a large extent the success or failure of the school. The life of the school is conditioned by him. He makes or breaks it. In discussing the superintendent we wish to notice his office, his appointment, his qualifications, and his duties.

The Superintendent's Office.

Important as is the position of the Sunday-school superintendent, his office is not by divine appointment, as is the office of the pastor. The pastor's office has been created by God himself, but this cannot be said of the office of the Sunday-school superintendent. That the office has divine sanction is not to be denied. His office is not like the pastor's, one of shepherding and teaching, but one of executive management and oversight. He is the head of an organization, and is not called to assume a personal relation to each individual as is the pastor.

The office of superintendent is not, primarily, a teaching office. He may teach, in fact does teach, in a certain way, but that is not his first duty. He is called as executive head of the school and in this position he is to stand and in it alone. When the superintendent teaches a class he does it not as superintendent, but as a common teacher. In fact, it is questionable whether a superintendent ever should regularly teach a class. He has many other important things to look after, and he is robbing the school when he uses his time in teaching. In a small school he may teach, but it is our opinion that the school would be better off with one less teacher. It is better to let the superintendent look after the general welfare of the school than to compel him to teach a class.

We see, then, that the Lutheran Sunday-school

superintendent is not a pastor, but an executive head of an organization. Of course, the Lutheran Sunday-school superintendent is not to deal with his officers, teachers, and pupils as he would with men on a chess-board. Neither is he to look upon them as he would on his horses, mere servants for his convenience. On the other hand, he is to be personally interested in their temporal and spiritual welfare. But the pastoral duties towards their souls do not fall upon him. He is to manage the school so that the greatest spiritual good may accrue from it, and when by counsel and advice he can do anything for any member of his school he is to do it, but his office does not take from the pastor his duties towards every member of the school.

Even though the superintendent does not stand in the same relation to his school as does the pastor, he still has an office of great responsibility. Upon the superintendent, more than upon any other person, depends the success or failure of the school. His influence will be the guiding one in the school. Whether the school shall accomplish great things for the Master or whether it shall become a place for contentions and strife, rests largely with the superintendent. The future members of the congregation are under his care and guidance, and the future policy of the church depends in an important sense on the training he gives to his school. He may unconsciously foster a narrow, bigoted, selfish, stingy congregation, or

he may assist toward a wide-awake, active, liberal and deeply spiritual church. The burdens of the superintendent are heavy enough and he may be glad that he does not have the pastoral responsibility of all the souls in his school. Many a superintendent has cried out, "Who is sufficient for these things?" and well may he cry thus, for a great responsibility is upon him.

Not only is there a great responsibility resting upon this office, but there is much work connected with it. The superintendent is the guiding light of the school, and as the chief guide he must do much work. He will have to plan all the details of the school work, and he will have to see that the plans are executed. He will have to govern the school while it is in session, and this in itself is no easy task. He will have to see that strict discipline is maintained, and that the school accomplishes its main purpose, namely the education of its pupils in the fundamental principles of Christian character and life. There is an abundance of work connected with this office. But great as is the work the consecrated superintendent will rejoice in it because of the opportunity of being useful in the work for Christ's kingdom.

His Qualifications.

Having noticed the nature of his office we now turn to the qualifications of a Lutheran Sunday-school superintendent. "Who is sufficient for

these things?" What manner of person ought he to be who stands in such a responsible position?

The first requisite of a superintendent is that he be a spiritual man. No man who is devoid of personal piety should aspire to such a high office. He should be a man who is well grounded in the faith and can give a reason for the hope that is within him. A man who is uncertain about his faith is not worthy to stand before the future workers of the church as their leader. He must be a truly pious man. While other qualifications are necessary for a successful superintendent we consider this to be the one supreme. He must be a man of prayer. The superintendent has much to do in determining the religious atmosphere of the school, and if he is not a truly pious man how can his personality lend anything to the school? Piety itself is not sufficient to qualify a man for this position. But surely the lack of it should disqualify one from holding this responsible office.

Not only must a Lutheran Sunday-school superintendent be a Christian, but he must be a Lutheran Christian. There is a difference between the piety of a Lutheran Christian and that of one of another denomination. It is therefore very important that our superintendent know and have experienced the type of Christian life as it is manifested in the Lutheran Church.

He should be a member of the congregation. It sometimes happens, especially in our mission congregations, that a properly qualified man in

the congregation is hard to find. The good people then are tempted to look to other congregations for help in this dilemma. In such a case of necessity it might be permitted for a time, but it certainly is abnormal. The Sunday-school is the training school for the local congregation, and how can the superintendent put forth his best efforts if he is not personally interested in the local congregation? If a man is so disinterested that it makes no difference to him what congregation enjoys his service it is a question whether he have the proper qualifications for a capable superintendent.

We lay it down as a rule that the superintendent should have a knowledge of his Bible. He is the executive officer of a Bible school and certainly the leader should be acquainted with that most important of all books. It is our opinion that many of our superintendents are wofully deficient in this matter. They talk glibly about Sunday-school work, but when it comes to actual knowledge of the Bible, if they are weighed in the balance they are found wanting. No man should essay to be superintendent of a Sunday-school unless he have a reasonably fair knowledge of the Bible. To be a superintendent without a knowledge of the Bible would be like going to sea as a captain of a ship without a knowledge of the chart and compass. Not many would like to trust their lives in the keeping of such a captain, and to have a Sunday-school superintendent who is not

well versed in the Bible is still more hazardous.

Not only should our superintendent have a knowledge of the Bible as a book, but he should know something about the doctrines of the Bible as believed and taught by the Lutheran Church. We do not mention this because Lutheran doctrine differs from the Bible, but because it differs from that of the denominations around us. If the children in the Sunday-school are to be taught to be future members of a Lutheran church, certainly they should be under the guidance of a man who himself knows these doctrines. We do not mean to say that our superintendent must be a graduate of a theological seminary, but he ought to have a clear comprehension of the doctrines of his church. Any man who has been under the catechetical instruction of a Lutheran pastor, and continues to study his catechism, and reads our Lutheran church papers should know our doctrine sufficiently to be able to be a good superintendent.

Again, if our superintendent is to do the best possible work he must understand Sunday-school management. Sunday-school work is different from what it was a generation ago. Modern Sunday-schools are keeping abreast of the times. They are adapting and using all that is good in the modern system of education, and the competent and successful superintendent must keep up with the times. He should know, not only how teaching was conducted when he was a boy, but he

must know how it is conducted at present. We cannot expect the best results when our children, accustomed to the latest pedagogical methods in the public schools, are taught after the ways of the sixteenth century in our Sunday-schools. No, the wide-awake superintendent must know something about the latest pedagogical principles and apply those that are good as far as it is possible in his school.

A good superintendent must have executive ability. His office is one that requires such ability. He must know how to plan for his school and he must know how to execute his plans. As is often said, he must "plan his work and work his plans". In order to do this, in the most efficient manner, he must know human nature. The reason so many superintendents fail is because they do not know people.

Not only must he know people, know their characteristics and temperaments, but he must know how to put them to work and keep them at it. The success of the school lies not only in planning well, but in getting every officer and teacher to work in executing the plans. Many superintendents plan well, but they fail to carry their plans to completion. Better have few plans and carry them through, than have many and never accomplish anything.

Our superintendent must also have a love for children, and sympathy with child life. Many a superintendent who is well qualified otherwise

fails in his work because he has no sympathy with children. Children are very susceptible, and if the superintendent has no love for them they know it instinctively, and then his influence over them is lost. The trouble with most of us is that we have grown away from our childhood days and have lost our sympathy for child life. That man who himself has a family of children will ordinarily be better qualified in this respect than the one who has no family. If a superintendent finds that he is deficient in this matter let him make an earnest effort to live over again his own childhood days, and he will be surprised how much he has changed. Let him call to mind his own Sunday-school days and he will have some idea of what is in the hearts and minds of the boys in his school. He will know better how to deal with them. Let him make close personal observations of the children he may have the privilege of meeting outside of the school and he will get many a suggestion that will help him in his school management. There is nothing like getting knowledge at first hand, and that school whose superintendent is a student of child nature and child life will soon show it by its remarkable adaptation to the needs and wants of the children.

There are certain personal attractions that are very useful to the superintendent. If he has a charming magnetic personality he is fortunate. There are some people who have such personalities, and happy is the superintendent who has

been blessed with this charm. Not every superintendent can be so fortunate, but certainly no man should ever be chosen to this office whose personality is displeasing. We do not mean physical attractiveness but that charm which makes us love some people even though they be unattractive.

A successful superintendent must have earnestness. A flippant young man who cannot inspire earnestness should not be allowed to act as superintendent. While the Sunday-school should not be conducted as though it were a funeral, still it is a serious service, and the superintendent should be able to make the school realize this seriousness.

Will-power and self-control are very important. If a man cannot control himself how can he govern a corps of teachers and hundreds of restless little boys and girls? One of the first things a superintendent must learn is to control himself. That superintendent who is nervous, now prancing here, now there, and loudly calling for order, is himself the greatest source of confusion. The one who has learned to control himself has gone a long way towards securing perfect control over his school.

"Stick-to-it-iveness" is another important qualification in a superintendent. The successful superintendent expects to accomplish something and he sticks to it until it is done. A superintendent who has as many plans as he has sessions of his

school never accomplishes anything. One of the great university presidents of this country used to say that when once he undertook a bit of work he would carry it through though the heavens fall. We never heard of the heavens falling, but we did hear of many great things which he accomplished. Everlasting perseverance is a very desirable qualification in a superintendent. But a caution is in place here. Our superintendent must not be headstrong. Perseverance and stubbornness are two very different characteristics. He must be willing to learn and receive suggestions from others. If he finds his plan wrong he must abandon it.

We mention one more important qualification, namely, that of hopefulness. A successful leader of a Sunday-school must be optimistic. If a superintendent is always talking about his school dying, grumbling at his teachers, and scolding his pupils he is on a fair road to failure. If he makes the impression that its doom is at hand, when he calls the school to order, he has cast a gloom over it which will kill anything. The success of most of our mission schools is caused by the hopeful spirit which pervades the superintendent, teachers, and pupils. They are constantly expecting great things and the result is that they accomplish them. Let a superintendent be discouraged and gloomy and he will cast a chill over the whole school. A joyful, hopeful spirit is a most desirable qualification in every Lutheran Sunday-school superintendent.

His Appointment.

How is he appointed to such an important office? He is not self-appointed. No man in the congregation, no matter how well he may be qualified, has the right to appoint himself to the office of Sunday-school superintendent.

The Lutheran Sunday-school superintendent is not elected by the pupils of the school. There was a time when the school was permitted to elect a superintendent each year, but that time is no more. We have learned from sad experience that it is not best for the school to let the pupils say who shall be the superintendent. The average Sunday-school is not capable of judiciously selecting the best man. We do not permit our children to select the superintendent in our public schools. And if they together with their teachers are not capable of selecting him in the secular schools surely they are no more capable in the more important Sunday-school.

The method of appointing varies in our Lutheran churches. However the office ought not be filled by any one whom the children may chance to fancy. He should be appointed by the church itself and should be responsible to the church. He should be elected by the whole congregation or by the congregation's board of directors, the church council. It would be well, however, for the council to advise with the teachers and officers of the school.

Holding so important an office as he does, he ought to be responsible to some one other than the children. Being elected and appointed to his office by the church itself, he is amenable to the church, and when he does not fulfil his office as he should the church has power to take it away from him and give it to a more suitable and capable person.

His appointment should be for a limited time. It is a mistake to have one man superintendent for a lifetime. There may be a few exceptions, but they are very rare. The officers of the church council are appointed for a limited time, and why should not the superintendency also be? The length of the term of office may be hard to determine. It certainly should not be for less than one year, and in ordinary cases should be longer. The superintendent may succeed himself just as long as he is efficient for the work. But at stated times the congregation ought to have the privilege of saying whether he is still the best person for the office. The good of the school is at stake. Never should a man be retained in this office simply because failure to reelect him would hurt his feelings. The school must not be sacrificed for the man. A thoroughly good man may not always know his own weaknesses, and failure to be reelected should not hurt his feelings or cool his enthusiasm for the school. Let the term of office for the superintendent be determined by the congregation, and the school will prosper the better.

His Duties.

In our discussion we have to some extent anticipated this part of our subject. We cannot mention all the manifold duties of a superintendent, but we will endeavor to give the more important ones. It is impossible to give an exact catalogue of duties, for they vary under different circumstances. However, there are a great number which are always the same and these we shall try to point out.

In the first place, the superintendent, together with the pastor, has the general oversight of the school. We say "together with the pastor", for in the Lutheran Church no congregational activity can be absolutely independent of the pastor. As spiritual head of the church he has a right and voice in all its work and most certainly has a voice in the management of the Sunday-school. The pastor, as we have seen, does not take direct control of the school and hence the general oversight falls upon the shoulders of the superintendent. His is the guiding hand. He stands at the helm and directs its course. He plans and arranges the general outline and main work of the school. He gives order and system to the general workings of the entire school. It is in this general supervision that the superintendent is most severely tested. If he fails to create the proper atmosphere and to direct the activities in the proper channels, his whole work will come to naught.

It is the duty of the superintendent to arrange the division and classes. The modern Lutheran Sunday-school is carefully graded along certain fundamental lines and it is the work of the superintendent to look after this arranging of grades. In some of the very large schools there is an officer who cares for the grading and arranging in classes, but this is the exception and not the rule.

Together with the pastor he chooses the teachers. There was a time when it was thought that the proper thing to do was to let the class choose its teacher, but this method has passed away. It is very important that the proper teacher be chosen for each class, and the superintendent and pastor are best fitted and qualified to select teachers who are qualified for the respective classes. Even the teachers themselves are not always competent to say for which class they are best adapted. But the wide-awake, progressive superintendent has kept his eyes and ears open and knows how to select and place his teachers so that they can do the most good. This is one of the most weighty duties that falls upon the superintendent. A wise and careful selection of teachers secures success, while an unwise selection may retard and hamper the school for years. In selecting his teachers he should not be in a hurry. It is much easier to appoint an incapable teacher than it is to get rid of him afterwards. In this respect it is wise to make haste slowly. Better let the class

be a little larger than to have a discordant teacher in the school. We have seen incapable teachers ruin promising classes in a very short time. The superintendent and pastor need to exercise much discretion and prayer before appointing teachers.

The superintendent usually conducts the liturgical part of the Sunday-school service. It is at this point that he has the opportunity of directing the religious life of the school. The opening and closing parts of a Lutheran Sunday-school are not mere formalities, but are acts of religious worship and should be conducted in the spirit of true devotion. It is the height of sacrilege for the superintendent to conduct these services in a perfunctory manner. Better do away with them altogether than give the children the impression that it is mere routine. The superintendent by his manner of conducting these services makes them either worship or a mockery.

By his reverence for the Word of God and by his prayers he wields a great influence for good over his school. Every superintendent should demand absolute respect for the reading of the Word of God from every individual in the school. He should never read a syllable until every pupil shows the proper decorum. It is worse than useless; it is sacrilegious to read God's Word before a whispering or giggling school. The whole bearing of the superintendent, in these matters will quickly impress itself upon the school.

He is to maintain the order of the school. A

noisy school is the fault of the superintendent. We have seen schools where pandemonium reigned and we have seen schools where everything was dispatched with exactness and precision, and in every case it was the work of the superintendent. That superintendent who is continually shouting and ringing his bell has a noisy school. The secret of success is that he expect to be obeyed and demand authority and respect. When he calls for order let him do it in a quiet but firm way and he will soon secure it. At all hazards it is the superintendent's duty to maintain order, and if he fails in this respect the sooner he resigns, the better for himself and the school.

The ability to govern is partly a gift. Yet much can be acquired by close and painstaking application. One can learn to govern a school. To some it comes quite naturally; with others it must be acquired; but some do not and cannot acquire the ability. Such persons cannot superintend a Sunday-school. The lack of ability is not a fault but a misfortune, but one that disqualifies for the position of superintendent.

We have already said that the superintendent is the head of the management of the school, and as the chief executive he will hold meetings with his officers and teachers for planning his general campaigns and for preparing for more efficient service.

Having mentioned some of the official duties of

the superintendent, we now mention a few which we may call his personal duties.

His first duty in this line is to be punctual. If there is anything that will work harm to a school it is to have a superintendent who is not at his post of duty on time. Such a superintendent need not complain if he have no control over his school. It is bad enough if a pupil be not punctual, worse if a teacher is tardy, but unpardonable in a superintendent. For him to come five or ten minutes after his school should be in session is to ruin the discipline and order. Every faithful superintendent should be at his post ready for duty some time before the bell rings for the opening of the school.

Another duty of the superintendent is that he should know his pupils. A superintendent should take special pains to learn to know every pupil so that he can address him by name when he meets him on the street. It gives one a great power to know the children and speak to them when one meets them on the way to or from school. A superintendent who does not know his pupils is losing a great opportunity for good. This, of course, cannot be accomplished in a week or a month, but by persistent effort the superintendent can accomplish this task. Different methods are used by different people, but we have found that it is a good plan to familiarize ourselves with the names as they appear on the roll, and then when the names have become familiar

try to associate the face with the name. Whatever method is used, the superintendent should not be satisfied until he knows his pupils.

We mention one more personal duty which we consider very important, namely, that the superintendent should visit his teachers and pupils in their homes. A glimpse into the homes will sometimes reveal wonders. He will understand better the difficulties under which this teacher works, and he will be more lenient with that boy. He will be surprised that this child comes at all, and he will wonder how that boy can deport himself as well as he does. House visitation is an important duty of the superintendent. It will make him more efficient, kind, loving, and patient in his work.

Last but not least it is the duty of the superintendent to pray for his school. A truly consecrated superintendent will not forget his school at the throne of grace, but will with frequent petitions pray his heavenly Father to guide, direct, and perfect that which He hath begun. The praying superintendent is the successful superintendent and the one who is instrumental in bringing most souls to Jesus, the great Head of the church.

Officers.

We now come to speak of the other necessary officers. In respect to officers the Lutheran

Sunday-school does not differ essentially from others.

Department Superintendents.

In a medium sized Sunday-school it is necessary to have departments if the work is to be successful. Those who have charge of these departments, such as the Primary Department, the Junior Department, the Adult Department, are called department superintendents. Each department superintendent is responsible to the superintendent of the whole school and is under his authority. The qualifications for these officers are about the same as those for the general superintendent, except possibly that the department superintendent should be an expert with the children of his particular division. This superintendent has entire charge of the division, and in schools where the division meets in a separate room he conducts the opening and closing services there. As a rule the department superintendent teaches a class, but when the department is very large it is best that he give his time exclusively to executive work.

The Secretary.

The secretary should be elected or appointed by the authorities of the church or council in consultation with the teachers and officers of the school. His duty is to keep accurate records of all business, statistics, and history of the school.

His work enables the superintendent to keep his finger on the pulse of the school.

He should keep accurate records of the attendance of each officer, teacher, and pupil in the school. He should have a catalogue of the names of all persons in the school, and this catalogue should always be kept strictly up to date. He is at liberty to devise his own system, but the card system has been found by experience to be the most acceptable. In very large schools there is an enrollment secretary; but in the average Lutheran school the secretary takes care of the enrollment. The secretary's work is very useful. He keeps, as it were, the log-book of the school. His book shows how much progress is being made and how the winds and storms have been blowing. The most important feature in his work is that his book must be absolutely correct. Poorly kept records are worse than none at all. If the superintendent can not depend on the records, there is no use in keeping them.

At stated times the secretary should make a report to the school of its standing for that given time. Our experience has been that it is very advisable to let the whole school know just what it has been doing and how much it has accomplished. Let the report be short and to the point, and the time consumed in making it will be time well spent for the whole school. The children are interested in their school and they like to know what is being accomplished.

Not only does the secretary make the general report monthly or quarterly, but he also makes a report each Sunday of the attendance, offering, and general standing of the school. Such reports are always listened to with great interest by the children and are very valuable. These reports give caution or encouragement and create enthusiasm in the school.

The secretary keeps a history of the school. As the years pass by all historical matter becomes more important. The secretary should, therefore, preserve all statements as to the origin of the school, the steps taken in its organization, the original list of officers, teachers and pupils and whatever else may show the history of the school.

It is also advisable that copies of all programs used in the school, printed reports in the papers about the school, and other matters of similar importance be preserved. Such a collection will be valuable not only to a future historian but to the superintendent and officers in arranging for future services in the school.

The Treasurer.

It is the business of the treasurer to gather up the offerings of the school and make an exact record of the same. The treasurer usually pays all bills on order from the superintendent. His records should be kept as strictly as those in a banking establishment. Then there should be at

stated periods regular audits made of the books, and a report from the auditing committee made to the school or church.

In some churches it is a custom to make the church treasurer the chief treasurer of the school. This is a very good custom. This does not mean that the funds are merged, but it keeps large sums of money out of the hands of young men who might be tempted to use it when they should not. It also enables the church officers to know at a moment's notice the exact financial condition of the school.

CHAPTER IX.

The Lutheran Graded Sunday-school.

1. Why grade the Sunday-school?
2. What grading is.
3. Principles of gradation.
4. The course of instruction.

The Lutheran Graded Sunday-school.

In the matter of a graded Sunday-school the Lutheran Church is far in advance of any other Protestant denomination. The General Council was the first to adopt a graded course of instruction for its Sunday-schools. As early as 1897 it began to prepare and put into operation a complete, thorough, and simple system of graded instruction which took into consideration all stages in the growth and development of the pupil.

In building up this graded system the church has made use of the experience of former years of Sunday-school work. The system was not a thing of a few days, but it took years before it approached completion. The whole subject of

Sunday-school work had to be gone over and studied from every viewpoint.

The system of uniform lessons had become so grounded and fixed in the minds of the people that it was no small matter to overcome the prejudice in its favor. Teachers had attended schools where the uniform lesson had been used, and they had grown up with the conviction that this was the only lesson system that could be successfully used in a modern Sunday-school. The question had to be argued from every side and it had to be shown that this is the best method of instruction before the system was adopted by the congregations. The idea of a graded system was not original with the Lutheran church, but she was the first to grade her schools in a scientific way.

Why Grade the Sunday-school?

Even though the Lutheran Church has adopted a graded system of instruction the question still remains to be answered, Why grade the Sunday-school? We answer this question in the words of Prof. Henry F. Cope. "The Sunday-school should be graded, firstly, because the pupils are not all of one age, nor of one degree of attainment. Gradation is recognition of and adaptation to facts already existing; the children are already graded by nature, by custom, and by school grades. Secondly, the pupils are steadily developing in knowledge and in character. To teach all

grades the same things and to teach them always the same thing is to do them a great wrong. Grading must secure orderly progression in study. Thirdly, by this method pupils and teachers adapted to one another may secure the highest efficiency in each grade or division. Fourthly, grading makes the school a definite business-like institution, approximating itself to the value of the public school. It correlates all the child's educational activities. Fifthly, it makes possible definitely arranged courses of study in a cumulative progressive order, corresponding to the life of the student."

What Grading Is.

Almost every Sunday-school has some form of grading, whether it is aware of it or not. There usually are the Infant class, the Junior division and the Adult Bible classes at least, and this division is a form of grading. But to be effective the Sunday-school must look more closely than these general groups would indicate. In order to properly grade a school the age and capacity of the child must be taken into consideration. In answer to the question what grading is Prof. Cope says: "Firstly, the classification of pupils according to their ages and capacities. Secondly, the assigning of pupils to classes according to this classification. Thirdly, the arrangement of these classes in larger groups or divisions. Fourthly,

the provision of teachers especially qualified for the work of each grade. Fifthly, the provision of material for study selected according to the needs of each grade. Sixthly, the promotion of pupils from grade to grade on the fulfilling of certain requirements."

Principles of Gradation.

There are certain fundamental principles underlying gradation which must be understood before a Sunday-school can be graded intelligently.

The first thing is the basis of the classification of the pupils. There must be some determining factor by which the child is placed into a certain group and not into another. This basis of classification must be found in the child itself and not in some outside arbitrary arrangement. The stage of mental development of the child is the most influential determining factor. It can readily be seen that this is the only sensible way. Suppose that the determining factor were the size of the child, then the class would be uniform in this one particular but varying in age and mental capacity to such a degree that proper instruction could not be given. Suppose that age alone were the determining factor. Again we would have uniformity of a kind but great diversity in mental capacity; for it is a well-known fact that children differ in mental capacity as widely at a certain age as they do in physical stature. The only

rational, sensible principle for gradation is the mental ability and attainment of the child. This is soundly pedagogical and at the same time Scriptural.

The next principle of gradation is that of promotion. After the pupils have been properly classified and arranged into grades and classes there must be some governing principle by which they are advanced from grade to grade. This is a difficult problem. It will not do to make purely intellectual tests the basis of promotion. If all our Sunday-schools had a recognized standard of Biblical knowledge this kind of a test might be fair, but under present conditions it would not be adequate. The graded school should hold examinations for testing the intellectual acquirements, but it would not be wise to make this the only determining factor in promotion. It would be well also to give the pupil credit for regular attendance, deportment, giving, and other items. Every individual school will have to determine for itself what the principle of promotion shall be, but a definite, established rule must be used, if the best results are to be accomplished.

The third thing is that of the course of lessons to be used in the school. The General Council Graded System has solved this problem for the Lutheran Sunday-school by furnishing a most excellent graded system of instruction adapted to the various stages of development in the life of the pupil.

The Course of Instruction.

Before going minutely into the Graded System of the General Council we wish to give a few qualities which every system, laying claim to pedagogical adaptation and sound educational principles, must possess.

First of all, the course of study in the school must be genetic, that is, it must be built upon the life processes and progress of the learner. It must be adapted to the needs peculiar to the particular stage of development in the child's mind. It must be so constructed that it will meet the needs of the child of five years as well as the person of twenty-five. The course must be arranged with special reference to epochal periods in the developing child life.

The course of instruction must be unitary. It must be arranged as a logical whole so that the pupil passes from one grade to another in an orderly and logical manner. All grades must be so arranged that they dovetail into each other and fit together. As far as possible the course of instruction should be in harmony with the other studies of the pupil's life. The grades should be in harmony as far as possible with the grades of the public school. The gap should not be so wide that it would give a mental shock to the pupil when he enters the Sunday-school. The pupil ought to naturally find his place in the system and fit into it when found.

The course of instruction must be comprehen-

sive. It must cover the whole realm of knowledge necessary to develop the pupil into a man of God thoroughly fitted to all good works. That the Lutheran Graded System is comprehensive is admitted by all who are acquainted with it. The criticism has rather been on the other side, that it is too comprehensive, covering too much ground for the average Sunday-school pupil.

Lessons in the Grades.

There are certain necessary characteristics of every lesson in the grade which we wish to mention briefly.

In the first place every lesson should be teachable. There are portions in the Bible which would not make a suitable Sunday-school lesson because they are not teachable in the ordinary sense of the term. They may be all right for the advanced Bible scholar, but they are not teachable to the average Sunday-school pupil.

In the second place, the lesson in the grade must be chosen with reference to the pupil himself. Here is where the Uniform System is lacking. No consideration at all has been given to the child in the selection of the lesson. All the pupils in the whole school are to study the same lesson at the same time. This beyond doubt is unscientific and unpedagogical.

In the next place, every lesson in the grade should contain points of interest for the pupils

of that grade. The children of the primary department will not be interested in the verities of heaven as will the old saints in the adult division. The children are interested in life instead of in heavenly rest, and their lesson should deal with life and not with rest.

Lastly, every lesson should contain something the pupil needs and ought to have. The lessons should be so arranged that they meet the present needs of the child's life. They should give to him the spiritual food necessary to that particular stage of his spiritual development. Every one will recognize that there is no small responsibility resting upon the committee or person who endeavors to select and arrange a course of graded instruction for a Sunday-school.

CHAPTER X.

The General Council Graded System.

1. General Remarks.
2. First Grade in the Home. "In Mother's Arms."
3. Second Grade in the Home. "At Mother's Knee."
4. The Primary Department.
5. First Grade in Primary. Kindergarten Division.
6. Second Grade in Primary. Children's Division.
7. Third Grade in Primary. Junior Division.

*The General Council Graded System.**

The Lutheran Church as a church is the church which has originated, adopted, and prepared a complete and thorough but still simple and successful system of graded instruction in the Word of God,—a system which includes all stages of development in the growth of the pupil from the cradle to the grave.

After a thorough study of all methods of in-

* This chapter is based on a pamphlet issued by the General Council Publishing House of Philadelphia, explaining the Graded System in detail.

struction used by Christendom to upbuild its youth, including the German text-books, catechisms, Bible histories, and the modern English and American Bible school plans and devices, as well as a study of the ancient Greek and Jewish methods and of the educational principles and methods recognized as scientific by modern educational investigators, the Lutheran Church in 1897 adopted what is now known as the General Council Graded System of Religious Instruction.

The General Council Graded System covers all ages of Biblical instruction in simple and definite stages from the Kindergarten to the College, from the Infant school to the Bible class.

The problem of Bible school workers is how to develop the Christian life of the child. That life begins with the babe in its mother's arms, after the child has been brought to God in holy baptism. Baptism is the child's first point of contact with the church, and it is germinal. The responsibility of the church in developing and training the spiritual life of the child begins at this point, and not some years afterwards when he enters the school.

First Grade. In Mother's Arms.

Instead of beginning the church's school work with the "Cradle Roll," as is done by so many denominations, the General Council begins its instruction of the young in a truly Lutheran

manner. The "Cradle Roll," as its name indicates, is a purely external way of enrolling the children of the school. The General Council system, on the other hand, in providing for the church's training of the child during the period of infancy begins its care of the child with the point of holy baptism, the real period when the child first comes under the care of the church and is planted into it, not through the medium of a mere external "Roll," but by the sacrament instituted by our Lord Jesus Christ.

The work of teaching and training the child is begun by teaching and training the parent, while the little one is in her arms. The emphasis during these early months is not the incidental and external connection of a nursery or baptismal roll, but far more. The spirit, the aims, and the activities of the mother in respect to her child are directed in the proper way. This is accomplished by means of the first grade which is termed "In Mother's Arms."

Second Grade. At Mother's Knee.

When the child is older, with the dawn of speech and the ability to move independently of the personality of the mother, standing at her knee and kneeling by her side, it should learn from her lips its first prayer. The whole theory of the training of a Christian home should now be put into operation. This proper training of

a child in the first few years at home, preparatory to the instruction to be given when once the child can be taken to school, constitutes the second grade and is entitled, "At Mother's Knee." This embraces the elements and principles of Christian training of very small children. Thus alone can the training in the home, which is the foundation of all the future work to be done in the school and the church, be made to fit in with the later instruction that is to be given in the school.

The Primary Department.

In any Primary Department of a congregation, where the ages of the children range all the way from three to eleven years, there should be at least three grades of instruction. There is a distinct gap between babyhood and boyhood, and another one between boyhood and youth. The intellectual gap between boyhood and youth is greater than that between youth and manhood. Teaching the same lesson to the baby boy, to the boy of six years, and to the lad of ten is a pedagogical absurdity.

This system differentiates three great periods of childhood. Firt, comes the Wonder Period. And while it lasts, children should be taught as a nursery group.

Then comes the Work, or Scheming Period, the period of Constructive Activity under the

child's plan all its own. Here the size of the group is to be compared with the number of friends which a child of this age would select for play, and the instruction must be intensely individual.

Thirdly, comes what may be called the Art, or Picture Period, when the child's faculties are sufficiently developed, and his activities are sufficiently stable and quiet to enable Biblical scenes, with their spiritual meaning, to be presented to him effectively through the medium of the pictures.

The Lutheran Graded Series provides three separate courses of lessons for the three grades into which the Primary Department is divided. These are: First, the Kindergarten embracing children from three to six years old; second, the Children's Division, which embraces children from six to eight years old; and third, the Junior Division, which embraces children from eight to ten years old. The system provides a complete two years' course of instruction for each of these grades.

First Grade. Kindergarten Division.

In this division the ages of the children range from three years to five years. This grade starts with the little tots gathered into small companies or groups. In little flocks of three or four they cluster around some motherly or sisterly person

who understands the hearts and minds of such little ones, and knows and loves each of them. The method is not the class method. The number of children in each group is small, their movements are free, and they are treated as children would be in the nursery. They are not kept under class restraint. Each exercise is very short —from three to five minutes in length. The children are allowed some liberty of motion and are not obliged to sit still during a long lesson period.

The instruction given is adapted to the minds of these little tots. The subject matter of the lesson consists of the wonders, miracles, and the heavenly side of the Bible—the mighty Saviour and the Lord God our heavenly Father. The true wonderland of eternal life is here opened in its first stages to the minds of the little ones. These children are still in the nursery and fairyland period. The more marvelous and wonderful the story that is told, the deeper is the impression which it will make. This is the time when a foundation for firm belief in the divine and miraculous side of Christianity can be laid more effectively than can ever be the case later on.

In this first grade tiny bits of Scripture, the Lord's Prayer, the Twenty-third Psalm, cut up into their smallest sections, very small hymn verses and tiny prayers are firmly settled in the memory and are repeated in concert by the group.

Second Grade. Children's Division.

Children from six to eight years of age belong to this division. They are now out of the period of babyhood and are real wide-awake children of the youngest kind. The stricter organization of the school now begins. The group method of the baby department is dispensed with, and the larger class method, with graphic and active individual instruction, is adopted. One teacher is in charge of the whole division.

Now the child has come out of the nursery and is on the street. The fairyland is gone. Earthly objects attract him. His powers of observation are awake. He is full of questions, and his mind is exceedingly active. The method in this department is to get at every point by asking questions of each child; by telling him to draw the thing to be learned on the slate or the blackboard or the sand table, or to build it with blocks. Each child is to receive personal attention, and habits of personal mental activity of questions and reply concerning spiritual truths are to be fostered in him. He is to be taught to be a doer rather than merely a listener. The boy is taught to stand up and repeat his Scripture passage in a clear, loud voice. The girl is taught to sing by herself so that she can be heard by the whole school. The whole division is taught to sing together without the use of the organ. The habits and character of each individual as they appear during his ac-

tivity are to be constantly corrected. Truthfulness, kindness, respect, justice, hopefulness, obedience, etc., are to be emphasized in the children's mutual activities.

The lessons in this division bring out the kindness, love, and power of the Lord Jesus shown to his fellow men in a real human way. Such stories are used as strongly illustrate and aid in the formation of faith, habits, and character. The instruction is not, however, wholly in the form of a story, but in the form of command and question, which skilfully call upon the child to do all the work. The pupil is to be aroused to self-activity. Scripture passages are taught by having each child recite the passage aloud before the others.

Third Grade. Junior Division.

The third and highest division of the Primary Department embraces the children between eight and ten years of age. It is taught by a combination of the class and department method.

Under the supervision of the superintendent of this department the children are formed into classes and given into the charge of new teachers with a view to ultimate promotion to the Intermediate Department. The classes are to be properly fitted together and properly fitted to their teacher, so that as they rise into the higher grades, they may be both intellectually adapted

and socially congenial to one another. These teachers sit with their classes and hear them recite such parts of the lesson as are to be committed to memory, and also take charge of the class work in general.

The lesson proper is taught by the superintendent to all the pupils of the division by the aid of the pictures or charts. The subject matter of the lessons consists of a two years' course of standard Bible scenes and stories following each other in the order of the Bible and with reference to the festivals and seasons of the year. Large lithographed charts are used in this division, and from these the lesson is taught.

Accompanying each of the Bible stories is a splendid picture illustrating the lesson. This picture is given to the pupil in the form of a little card. On the back of this card there is a brief narration of the story in short words, together with such matter as is to be memorized by the pupil.

In addition to the Bible stories there is a series of Bible questions and answers which the Junior pupils are to learn at home and also a Boys' and Girls' Golden Treasury of God's Word, which they are to be taught Lord's Day after Lord's Day in the school. This Treasury consists of the most important texts, suitable to a child, pertaining to our salvation and to our growth in grace.

CHAPTER XI.

The Intermediate and Senior Departments.

1. The First Intermediate Grade. Bible Story.
2. The Second Intermediate Grade. Bible History.
3. The Third Intermediate Grade. Bible Facts and Scenes.
4. The Fourth Intermediate Grade. Bible Biography.
5. The Fifth Intermediate Grade. Bible Teaching.
6. The Sixth Intermediate Grade. Bible Literature.
7. The Senior Department.
8. The Scripture Lesson Division.
9. The Normal Training Division.
10. Missionary Teachers' Division.
11. The Permanent Adult Division.
12. The Home Department.

The Intermediate and Senior Departments. First Grade. *

The first text-book of the Intermediate Department is "Bible Story." It is one of a series of seven steps upward. The child emerging from

* This chapter is based on a pamphlet issued by the General Council Publishing House of Philadelphia, explaining the Graded System in detail.

the Primary Department brings with him, at least, some stock of Biblical ideas and facts. He has heard a large number of Bible stories, but his knowledge is unclassified and lacks precision. In telling the story to the children, the Primary teacher has, consciously or unconsciously, introduced dramatic and other illustrative elements, and has embedded moralizings in great variety. The child has not separated the temporary illustrative from the permanent Biblical elements.

Any one who examines the child's mind at this stage, in reference to Biblical scenes, will discover an extraordinary combination of fairyland tales, stars, crosses, and other symbols, missionaries, bootblacks, bad boys that swear, vines, lambs, sheep, shepherds, giants of sin, chains of habit, mountains of difficulty etc., overlaying the outlines of the Bible story itself. Many of the outlines are shadowy and many of the details are very peculiarly emphasized. Some stories the child will know pretty well in substance. In the case of others he will be able to recall simply a faintly gleaming trace of diffused and wavering light.

The first business of the Intermediate Department, therefore, is to clarify and bring to order. The child up to this point often has nothing but a floating foundation beneath and a series of equally dissolved cupolas above. Things must be brought to a solid basis. The allegorical elements must be eliminated. The exact fact in

principle and in incidents is to be made sure. The hazy borders must be removed, encumbering details must be thrown away. The inner connection holding the story together must stand out firmly. The force of it as actual history must dawn upon the child's mind. The very language of Scripture must become part and parcel of the story held in the mind. The lessons must get from fancy and emotion to real life. The proper habit of study must be formed.

This first grade in the Intermediate Department is a series of simple picture scenes. Its object is to lay the foundation of Biblical knowledge and make it deep and abiding. Every element in each scene is to be made precise and clear, and to be embedded forever in its proper place. It is to produce, as a result, fifty-two clear and indestructible story-pictures in the mind, together with each story's main teaching, and with some of the Scripture language in which most of the important parts of the story are clothed. The children have heard many of the stories in the Primary Department, but this grade is to turn these dreams into indelible facts.

The exact phraseology of Scripture has been emphasized in this grade. Apart from the story it is made the first and most important object of the child's study. The Scripture is to be fixed in the child's mind in the very language of the English version. In order to do this it is broken up into short questions and answers. It is a direct mat-

ter of committing to memory. Through these Scripture questions the story-pivots of the most precious portions of the text are to be fixed in the pupil's mind.

After the pupils have passed the fifty-two lessons of Bible Story they are promoted to the second department of this first grade. The first grade unlike the following grades covers a period of two years instead of one.

During the first year in this grade the pupils have studied fifty-two Bible scenes. In the second year they enter upon a new kind of study. The lesson matter is mixed. It is made up of many pieces and outlines. It contains many Biblical stories which were not included in the first year's work and which are now treated by a more advanced method. A large number of proverbs and Biblical sayings, intended to influence the daily conduct and character of the pupil and to promote his religious and moral training are taught. Pithy sayings are used rather than stories. Verses of twelve selected standard hymns of the church are memorized. Simple tables, such as the number and order of the books of the Bible, the ten commandments, simple chronological and historical outlines, and a simple outline of the way of salvation are learned by the children.

Second Grade. Bible History.

The children of this grade should be about twelve years of age and the text book is Bible History.

It is essentially a reading book. Pupils are now expected to become readers of a series of events in their connections. There is much for them to do and to think in the preceding grade. In the first grade in the Intermediate Department they were taught to note and examine. In this grade they are taught to remember in bulk. They are to carry a whole series of events in their mind, and narrate them. It is a process in which even younger children delight. This method cultivates a gift of continuous narration and a habit of looking for the connection of events. The result is an insight into the life of Christ and the historical characters of the Bible.

The history in this grade is unencumbered, and the thread of incidents leads the reader on rapidly with increasing interest. In this grade the pupil reviews all that he hitherto has learned, set with additional matter into a continuous thread of historical narration. The pupil is also to memorize certain Scripture passages and appropriate answers from the catechism. There is to be a summing up of events at the close of each lesson.

Third Grade. Bible Facts and Scenes.

This grade is intended for children thirteen years old. The child is now entering on its fourth year in the Intermediate department in the graded Sunday-school. From the rapid and continuous survey of the field as a whole in the last

grade the pupil now proceeds to a classified and orderly study of "Bible Facts and Scenes", including people, government, chronology, countries, and all topics of interest met with in the Bible and Bible history. The pupil is now made familiar with the scenes and circumstances amid which the facts occurred, and the history developed. In this grade the continuous thread of Bible history which has been fixed in the pupil's mind in the preceding grade is given its earthly background.

Fourth Grade. Bible Biography.

Having in the first three grades studied the separate stories, the connected history, and the earthly background of the sacred narrative, the pupil is now led into the study of Biblical characters. The child has now reached the age of fourteen and has developed into the growing youth or maiden. The reasoning faculties crave food. The period of reflection has begun. The pupil's own character is in process of formation. He is now interested, not only in scenes and actions, but desires to look into the reasons and principles that underlie the actions and events which he has learned. Advantage is taken of this new stage in the natural development of the growing mind to present the biographies of Scriptural characters, so traced that the principles of cause and effect, whether in the development of good or bad in conduct, are clearly seen.

In the men and women whose life and character are portrayed in Holy Writ there are given in concrete and personal form—a form which is peculiarly attractive to the mind of the pupil —examples of that faith and piety which the revelation of God is meant to inculcate, as well as examples of sins against which it is meant to warn. And thus in the study of Biblical Biography the doctrinal and ethical truths which the Scriptures are meant to convey are brought home forcibly to the mind and heart of the child, not indeed in logical and systematic order—that will come in the next grade—but one by one as they are unfolded by a study of the characters portrayed.

Fifth Grade. Bible Teachings.

Having laid a firm foundation of Biblical fact by impressing upon the mind of the pupil the separate stories of the Bible; having made clear the historical thread connecting the Biblical narratives and woven the stories together into a complete and harmonious whole; having studied the background of the Sacred History so as to give its events vividness and actuality in the pupil's mind; having studied the characters of Holy Scripture and evolved from their conduct the doctrinal and ethical truths concretely illustrated there,—the pupil is now prepared to enter upon the fifth grade of instruction, namely, the sys-

tematic and logical study of the doctrinal and ethical truths of God's Word in Bible Teachings.

The Bible exists for the purpose of promulgating these teachings. And the pupil has now arrived at the stage of intellectual development at which he is able to study them intelligently. He is able now to think not only in the form of isolated precepts but to grasp the teachings of Scripture as a system of truth, as a complete course for the guidance of faith and conduct. The Biblical stories, the historical connection and geographical background of Sacred History, the biographies of the men and women who figure in it,—all these have prepared and led the way for the thorough indoctrination of the pupil in the abstract truth itself. And this indoctrination is now to be undertaken simultaneously in the Bible school and the catechetical class. What the pupil has learned in previous grades furnishes the historical foundation as well as the concrete illustration for the doctrines now to be taken up and studied in systematic order.

Sixth Grade. Bible Literature.

The pupil has now reached the age of fifteen and has been led up step by step into the very heart and citadel of Biblical truth. But he is not now to be sent forth into the world as a finished product and a graduate from Biblical instruction. The Bible is to be the life-long object

of his study. He is to enter deeper and deeper into an appreciation and appropriation of its precious truths. And in order that he may enter intelligently upon the study of the text of that Word of God which is henceforth to be his daily companion and guide, he is here given a year's instruction in Biblical Literature.

This grade presents a bird's-eye view of the external form of the Bible. It gives the pupil familiarity with the Bible as a part of the world's literature. It takes up each book of the Bible—devoting one lesson to each of the more important ones—and acquaints the pupil with its forms, its contents, its peculiarities of style, its leading thought, and what is known concerning its authorship. It takes a rapid survey of the contents of each book as a comprehensive whole, and thus gives the pupil the final preparation to enter, in the Senior Department, upon that delightful study of detached portions of the Scripture text.

Bible Literature deals with a branch of Biblical knowledge which is at present occupying a large part of the public mind and treats the subject in a thorough and conservative manner. It brings information on the Bible that is not only important but necessary for proper and intelligent study of the text itself. In this grade the instruction received in the other grades is supplemented and rounded out and the pupil is sent forth into the Bible Class fully prepared to take an intelligent interest and part in the study of

isolated sections of Scripture which is there pursued.

Senior Department.

The Bible school pupil beginning as a little child in the Kindergarten, passing year by year through the three divisions of the Primary Department and the seven divisions of the Intermediate Department, at last reaches the Senior Department. Here the study of sections of the Scripture is taken up, after the usual manner of Bible school teaching. To this department belong also the Bible Classes, into which are placed such pupils as are not fitted to become teachers; the Normal Class; and the Missionary Teachers' Class. This part of the school also includes the Home Department. For the general use of the Senior Department, including Senior Classes and Bible Classes, the Scripture Quarterly is used.

Scripture Lesson Division.

In this division are placed all seniors who are not ready to take classes as regular teachers.

Normal Training Division.

The second year seniors are placed in this class, in which there is given a one year's course of instruction in the Word of God, the text-books of the Graded System, and the principles of teaching.

Missionary Teachers' Division.

This division is composed of capable pupils who are not able to make up their mind to undertake regular class work, but who, while continuing permanent members of this class, become occasional substitutes for absent teachers. In this class the respective gospel and epistle lessons for the following Lord's Day are taught in advance.

Permanent Adult Division.

This division is composed of the adult element in the school. To this division belong Bible classes and any Scripture Quarterly classes that are not suited for teaching or for other regular work. All the classes in this division study the regular Quarterly Lessons.

Home Department.

In this division all newcomers are gathered, and from it they are gradually assigned to the place for which they are best fitted. A secretary of the class takes charge of the supplies of the Home Department pupils who study in their homes. The lesson taught is that of the regular Scripture Quarterly.

CHAPTER XII.

Music in the Sunday-school.

1. The influence of music on the child.
2. The music should be appropriate.
3. It should meet the needs of child life.
4. It should prepare the child for worship in the congregation.
5. The rendition of Sunday-school music.
6. There should be a good instrument to lead the singing.
7. The school should have a leader of singing.

Music in the Sunday-school.

Next to the lesson itself, the most important factor in the Sunday-school is the music. To try to conduct a Sunday-school without music would be like trying to rear a child without food, clothing, or shelter. It is a question whether the music in the Sunday-school does not exert as great an influence as the teaching itself. One thing is certain, long after we have forgotten the names of those who have taught us we remember the hymns we learned from them in Sunday-school.

The Influence of Music on the Child.

There is no doubt but that Sunday-school music has a great influence on the religious life of the child. On this subject we wish to quote Prof. Wm. Benbow at length. He says: "Sunday-school music influences the child in three ways. First, it teaches him how he may address God with reverence. Even the child is impressed with the solemnity of our hymns; and the singing of them awakens the spirit of worship. The young feel surely the difference between church music and all other music. There is a seriousness and depth of emotion stirred by religious music that separates it from all other types. It is recognized as music set apart for holy purposes. When the Sunday-school scholar sings such a hymn as 'Jesus, Lover of My Soul,' he can scarcely escape the feeling of direct communion between his spirit and his Saviour, implied in that hymn. True, this feeling may be very vague and intermittent, but little by little he is thus confirmed in the attitude of devotion.

"If the hymn is a prayer, the more intense expression that music gives it will quicken and deepen the feeling of humility and trust with which he approaches his Maker. To catch the force of this point it is only necessary to read the first verse of 'Abide with Me,' and then sing it, and note the difference of emotion corresponding to the difference of utterance.

"Secondly, very probably it is in our Sunday-school music that the youth's mind is first aroused to the consciousness of the communion of saints. At any rate, it is when with one accord we raise our common song of praise that we are most likely to feel the force of that relation. And this feeling of solidarity, this oneness of spirit, is a great centripetal force in every church. Who can estimate the concentric attraction of the old battle hymn, 'A Mighty Fortress Is Our God'? It is by such hymns we are severally strengthened and encouraged, and in hymns of prayer the mutual intercession makes us conscious of our community of needs and blessings.

"Our Sunday-school music, then, teaches the child to stand eye to eye before God in a personal attitude and spirit of prayer, humility, trust, and worship; and it emphasizes the truth and feeling that he and his fellows are partners in the fellowship of saints in the Holy Christian Church.

"Thirdly, the Sunday-school music helps the scholar to worship God, not only in spirit, but in truth. His worship shall not be a blind devotion or a sentimental superstition. Sound doctrine is given in our hymns. They have a definite and important educational value in presenting the truths of Christianity in a way that appeals to the heart and imagination of the young. We must study our catechism and our theology to be thoroughly grounded in the reason of the hope that is in us, but when the soul comes to

God, it is not the carefully-worded formula that rises to our lips. No, the experience of Christ and his followers shows that when the crises of life come, the believer lays hold upon the eternal verities in the words of psalms and hymns.

"Take the first few lines of the hymn, 'My Faith Looks up to Thee, Thou Lamb of Calvary, Saviour Divine.' Here we find the great basic truths of justification by faith, vicarious atonement, what theologians call soteriology, the divinity of Christ, and Bible geography. In fact, most of us learn our theology from these popular forms, just as we learn our language, not so much from instruction about it from grammar, but from the literature we use. The very expressions used in our music become by repetition a part of our spiritual furnishing. These lofty expressions of lofty themes are like a leaven which permeates our whole religious thinking. In this age of prosaic and pragmatic existence, the very words we sing help to refresh and amplify our spiritual experience. Just as Kepler, the astronomer, when tracing the course of the heavenly bodies, exclaimed, 'I think Thy thoughts after Thee, O God,' so do we feel the quickening sense of the sublime thoughts and holy aspirations of the godly men who wrote our hymns. So it is with the Sunday-school scholar. As he grows older, and more thoughtful, the truths and attitudes of our hymns and psalms will gather for him a cumulative meaning. We see, then, how

our Sunday-school music plays a very useful part in the educational system which builds up the child in his most holy faith."

The Music Should Be Appropriate.

From the foregoing we learn that Sunday-school music emphasizes the spirit of direct, personal communion of the pupil with his God and his Saviour. It impresses the fact that he is a member of the body of Christ, and it teaches him sound doctrine in words that cling to his memory. From this it follows that music which is to accomplish such a task must be appropriate. If there is any one thing in which the modern Sunday-school has sinned and come short it is in regard to its music. There has been an untold amount of trash and rubbish palmed off on the children in the name of Sunday-school music.

It Should Meet the Needs of Child Life.

We should never forget that the Sunday-school is dealing with children and not with adults, and the music must meet the needs of child life. The music suited to persons advanced in life is no more suited to children than would be the measured and solemn gait of these aged persons. Childhood is jubilant and quick in its emotions. The lively treble of its voice is only an index of the soul that speaks through it. If music is really

to take hold of the children it must be simple. But next to this, and paramount above every other quality, it must be quick and lively in its general movement. It is not necessary, however, to this life and simplicity that the music should be trifling. It can be serious and still meet all the wants of child life.

In order to meet the needs of child life it must be pure, elevating and spiritual. Too much Sunday-school music is mere jingle and clap-a-trap, designed to catch the ear and quicken the pulse, but not written with the thought of introducing the pupil into the presence of God. In this regard our Lutheran Sunday-schools are exceedingly fortunate. We have a wealth of pure music unequaled by any other denomination. The General Council Sunday-school Book is a treasure-house of good music suitable to meet the wants of child life. While the hymns are dignified and churchly, still they amply meet the needs and wants of the child. It has often been said that this music is too heavy and difficult, yet our experience covering a number of years has convinced us that the children love these hymns and love to sing them in school, at home, and at play.

The Rendition of Sunday-school Music.

Sunday-school music should be largely singing by the whole school. It is part of child nature to like that in which an active part can be

taken, and this is true of music in the Sunday-school. Singing before a school has very little value. It is valuable only in the way of entertainment or amusement. Every child should be taught or encouraged to sing. This implies that there should be a sufficient number of hymn books. Each child should be provided with a book. It is well that the children own their own books, but if they do not, then let the school provide them. To try to have good singing in the school without a sufficient number of books is next to impossible. When the child has a book before him with words and music, then he will sing and not till then. Not till our schools have succeeded in getting every child to sing heartily will they have reached the ideal in the rendition of Sunday-school music.

There Should Be a Good Instrument to Direct the Music.

For this purpose there is no instrument better than the organ. It is the one instrument above all others for devotional music. The piano is not to be despised, but it is not as good as the organ for Sunday-school purposes. Other instruments can be used to advantage. The orchestra has been and is being used to good advantage in some schools. However, we should never permit an orchestra in a school simply to perform before the school. But when it accompanies the singing

of the whole school, the music is wonderfully improved.

The School Should Have a Leader of the Singing.

When the school is fortunate enough to have a superintendent who can lead the singing, it has a great advantage. But when this cannot be done, there ought to be some one who could be placed over the school. "Every Sunday-school should have one qualified to point out defects and vested with authority to correct them. If the singing be too flat, too slow, or too fast, too rough and too loud, or too low, approaching a mere murmur, here is the place to remedy the fault." Frequently only a part of the school sings while the other part is engaged in something out of harmony even with reverence. To inspire and infuse a joyful participation in song should be one of the aims of every well-regulated Sunday-school.

CHAPTER XIII.

The Catechism in the Sunday-school.

1. The place it has taken in the religious education of the youth.
2. Its contents are adaptable to use in the school.
3. How shall it be taught in the school?

The Catechism in the Sunday-school.

Among other special features in the Sunday-school we wish to mention the Catechism. The Lutheran Graded System of instruction is an admirable one, but we fear that the Catechism has not been given the place in the system that it deserves. With the exception of the Bible there is no other book that has done so much for our Lutheran Church. The Catechism is taught to our children in their early infancy and it is preached to them in their old age, but we have forgotten to give it a proper place in our Sunday-school curriculum. This oversight may be due to our system of catechization apart from the Sun-

day-school, but the pity is that it was made. True, we have a place for the Catechism in the school, but it is in such a back corner that it seldom if ever is heard of. It should be brought out of its corner and put in one of the most conspicuous places in the school; and that school that will give more time to the Catechism will be amply repaid for the effort. We wish to give some of the reasons why the Catechism should take a prominent place in the Sunday-school.

It Has Always Taken a Prominent Place in the Religious Education of the Youth.

Luther's Small Catechism has no parallel in the history of the religious education of the youth, either in Europe or in America. It has no competitor in the field. From the very beginnings of Protestantism it has held the foremost position. And if it has been so valuable in the past, can it be possible that it has lost its efficiency to-day? Study and observation do not affirm that it has lost any of its old time power and usefulness. We have yet to meet the first pastor who has said that the Catechism is out of date and useless. There may be some who would say this, but they are rare in the Lutheran Church. The Catechism is such a valuable book to us Lutherans that of necessity it must have an important place in any religious instruction we may endeavor to give. Being a summary of the teachings of God's Word

it is indispensable to the Sunday-school. In this connection its popularity may be advanced as an argument for its having a prominent place in our Sunday-schools. There is scarcely a language on the face of the earth where the name of Jesus Christ has been heard and where active mission work has been carried on but that there is found Luther's Small Catechism. Next to the Bible it is the best selling book on the market of the world's bookshelves.

Had it not been for the Catechism the Lutheran Church would not be what she is to-day, and we fear unless it is restored to our Sunday-schools our Church will be weakened. The history of the Catechism is a noble one and certainly a convincing argument for its use in our schools. But there are still more reasons why it should be in the school.

Because of Its Contents and Adaptation.

The Catechism is admirably adapted to the use of the Sunday-schools of our Church. Specific Bible knowledge is the aim of the school and no book will better aid in securing that knowledge than the Catechism.

Again, on account of its contents the Catechism commends itself to the Sunday-school. It is both doctrinal and devotional and is the best summary of the Christian religion that could be put in the hands of our children and our teachers. Says

Dr. Loehe: "The only Catechism that can be prayed." Says Dr. Jonas: "It may be bought for sixpence, but six thousand worlds could not pay for it."

In following the Catechism the child first sees himself as a sinner and learns to know the awful consequences of his sin. He is taught what repentance and faith are and is led to apply them to his own life. His mind, heart and soul are drawn into the whole scope of redemption and it becomes his by personal appropriation. He is taught what the church is to him and that the sacraments are means of grace committed to the church and are not to be found outside her domain.

Again, the Catechism does not contain any redundancies. It does not contain too much or too little. It covers the whole field of theology and in such a simple manner that it is not beyond the grasp of the child. It has shown itself to be most admirably adapted to the instruction in the Sunday-school. It is not in conflict with recent principles of modern pedagogy. It cultivates the whole child. It developes the memory. It awakens the feelings and it moves the will to action. It builds character, which is the most essential part of all education. And above all it awakens and develops reverence and faith in God.

How Shall the Catechism Be Taught in the School?

We now come to a very difficult part of our discussion. Just how the Catechism is to be taught is a problem. The General Council Graded System of Instruction has made some provision for it in the session of the school, but not nearly enough. This system provides for a repetition of parts of it in the liturgical service of the school, but this certainly will never give the children much acquaintance with it. Unless they get much more than can be given them in the opening service their knowledge of the Catechism will be very meagre. It perhaps has also given a place where certain parts are to be recited by the child each Sunday, but this is left to the option of the superintendent, and he usually finds this such a difficult task that he soon drops the exercise. How, then, is our duty in this respect to be accomplished?

First of all the Catechism should be taught by the regular method of teaching. We rely on our teachers to instruct the children in the other things, why then not rely on them to teach the Catechism? It may be said that the lesson for the day is all that can be taught. We admit that to teach the lesson is a large task, but still we insist that the Catechism must be used as part of every lesson. If something must be left out let it not be the Catechism.

In teaching the Catechism in the school, system

and sense must be used. We must follow the rules of teaching. We must take into consideration the development of the child. The teaching must be in harmony with the life of the child. Most certainly we cannot teach the infant department and the Bible class in the same manner. Eminent educators in our church who have used the Catechism in the Sunday-school have followed a plan somewhat as follows: In the infant class, the Lord's Prayer and Ten Commandments without explanation; in the Intermediate department, the Ten Commandments with explanation, and the Creed and the Lord's Prayer with explanation. In the years immediately preceding confirmation they have used the fourth and fifth parts of the Catechism. In this way the children get a good knowledge of the Catechism and are prepared to enter the catechetical class. In the Bible class they have a further development of the instruction received before confirmation.

In a previous chapter we have mentioned that as spiritual head of the school the pastor ought to give instruction to the whole school every session. For this instruction he can find nothing better than the Catechism. The teachers having already taught the text to the children, he now stands before them and in well-chosen words conveys the spiritual lesson for the day and thus impresses upon their young hearts and minds the truth of that lesson. The length of time devoted to this exercise will be determined by local con-

ditions. Each pastor must determine for himself how much time he can give to this exercise, but as a rule fifteen or twenty minutes would not be too long. Not all pastors teach the whole school after this manner, but years of experience convince us that the pastor who neglects this opportunity is neglecting one of the most important opportunities that comes to him. In this instruction the pastor must have in mind his whole school. He must not teach simply those of the catechetical class or those who have already been confirmed. He must make his explanations so simple that the little one in the infant class will grasp some of his thoughts. This is not the easiest thing to do. In fact it is very difficult. He must come down from his stilted standing and become a babe with the babes. Not, however, that he is to act silly or make himself ridiculous, but he must so present the divine truth that the little children can grasp it and learn to love their heavenly Father.

While using the Graded System of Instruction in his Sunday-school the writer has found it beneficial to have a special class for studying the Catechism. It is a good custom to take those children who will enter the confirmation class the following year and form them into a class for studying the Catechism. This class can be under the special supervision of the pastor, and when he comes to organize the regular catechetical class they will be well prepared to enter it.

Another excellent way of teaching the Catechism to the whole Sunday-school is by the use of charts. We have used large charts on the Catechism with satisfactory results. These charts are so arranged that one lesson for each Sunday is brought before the school and is then carefully explained. This method has the advantage that it appeals both to the eye and ear of the child. Such charts can be bought from Lutheran publication houses or, still better, they can be prepared under the supervision of the pastor. Any one who can write a fairly good free-hand can make charts that will prove satisfactory. Whatever method be used, let every pastor and Sunday-school teacher see to it that the Catechism is taught in the Sunday-school.

CHAPTER XIV.

Special Days and Services in the Sunday-school.

1. The value of special days and services.
2. The nature of these services.
3. Some special services.
4. The Christmas service.
5. The Easter service.
6. The Reformation service.

Special Days and Services.

That the observance of special days and the holding of special services for the Sunday-school are good things will not be denied by any one experienced in Sunday-school work. Observation and experience have conclusively proven that, when properly conducted, such services have a great value to the school. Marion Lawrance says: "There is a distinct gain to any Sunday-school in the celebration of the various festivals of the church and in the observance of other special occasions." In many Sunday-schools the tendency

has been to overdo these special services. They have been multiplied to such an extent that if a school were to endeavor to observe all of them it would have little time for anything else. Happily our Lutheran Sunday-schools have not been troubled so much in this direction. The observance of the church year has kept the number of special services down to a minimum and has always given them a devotional and educational character.

While some of the other denominations may have overdone the special service feature, still such services are valuable and, when properly conducted, are exceedingly helpful to the school.

Their Value.

Special services in the Sunday-school serve to acquaint the children with the important facts in the history of redemption. A proper celebration of Christmas or Easter will impress the incarnation or resurrection of our Lord on the minds of the children in such a way that they will never forget them. As teachers of religious truths they have no equal. Children grasp the cardinal truths and appreciate them when presented in this way.

They also serve to impress upon the children the value of the church service. Whatever the special service may be we should always endeavor

to have it in the main church and this will bring the children to see that they are a part of tho congregation and have rights and privileges in the church services as well as in the Sunday-school. The objection that the church is a sacred place and should not be used for a Sunday-school service is not valid. A service that is too profane to be held in the church is a detriment to the school and should not be held anywhere, and a church that is too holy for a service for the children has no right to exist.

We believe that here is an opportunity that our Lutheran Sunday-schools have neglected, namely, the bringing of the children into a more intimate relation with the life of the congregation. The children need to be taught and shown that they are part of the congregation. And how can this be done better than by having special services in the main audience room for the Sunday-school, with the whole congregation present? Special services that bring the Sunday-school children into the church service can not be held too often.

Of course, such services must be dignified in character and must be in harmony with child life. We do not believe in having any service in a church which is not in keeping with the idea of worship, much less a service for children. But a service in harmony with child nature and with the sacred idea of worship is always helpful. What if all the rubrics are not followed? There can be worship without following a certain set

form of the Church Book. The service for children must not drag. Let the children take a prominent part in the service. This they can do in the singing and also by reciting Scripture passages and other recitations in harmony with the occasion. We do not believe in the service where the children are made to show off fine dresses or smart rhymings, but a few good recitations are not out of keeping with a service of worship.

Again, special services awaken the interest of parents both in the Sunday-school and in the church. One of the lamentable things about our Sunday-school work is, that we fail to get the interest of the parents in the school. A special service will bring them in closer touch with the school and will enable them to see what the school is doing and thus arouse their interest in the work. The reason that so many parents take no more interest in the school is because they know so little about it. When once they become acquainted with the school they invariably take a deeper interest in its welfare. Not considering the devotional and educational value of the services, this one thing alone should commend them to every Sunday-school that hopes to do aggressive work.

Such occasions also serve to bring the whole congregation, both large and small, together in one service. This is a most commendable feature. Our church members scarcely ever see the children in the church service and the children seldom

see their parents in the church. The bringing together of both old and young in one service is a very good thing for all concerned. It awakens interest and enthusiasm in the children and it encourages and comforts the older ones. To see the whole family at a church service is unusual, and special services have a tendency to bring the whole family to the church. We need all the services we can get that will have this result.

Special services also afford an opportunity of reaching many who are not interested in the Sunday-school or church. Almost every Sunday-school has children attending its sessions whose parents care little or nothing about the church. They permit the children to come to the Sunday-school, because it happens to be near their home or because it is the custom. A special service will bring these parents to the church and it enables the pastor to present the work of the church and the cause of Christ to them, when otherwise he never could reach them.

Again these special services are valuable in this that they give occasion to arouse the interest of the children in the missionary and charitable work of the church. We believe that the custom prevalent in most of our Lutheran Sunday-schools of having the children bring an offering for some missionary or charitable enterprise is a good one. If our future church members are to support this work of the church they must be taught to do so while they are still children. To bring the cause

of Missions before the children at such a service is indeed a good thing. In this way the children will get acquainted with this work of the church, and will feel that they are taking part in it. By all means let us use these occasions, and great good will result from these services.

The Nature of These Services.

These services should be in keeping with the idea of worship. We have no use for mere Sunday-school entertainments. While these services should be joyful and interesting, we do not believe in having them for entertainment alone. We believe it is out of keeping with the idea of church and Sunday-school to carry on a service in the church simply for the purpose of amusing and entertaining the children. We believe that the spirit of disregard for the church and irreverence among the people to-day owes its origin largely to the fact that the children have seen too much done under the name of religion which their later judgment told them was out of all harmony with true religion.

Let these services always bear the stamp and carry the dignity becoming to the church. Let nothing be carried on out of keeping with the sacredness of the place or the spirit of worship. Let there be plenty of singing, Scripture responses, prayers, addresses, and recitations; but by all means keep your Santa Claus and fairies and

brownies and all theatricals out of the service. They have no place in a Lutheran church or Sunday-school.

These services should never be allowed to take the place of the regular sessions of the school. We believe that Mr. H. F. Cope is right when he says: "Do not allow the regular work of the school to be interrupted and its schedule chopped up by the tendency to make almost every other Sunday some kind of a special day." Let the Sunday-school always have its regular sessions at the appointed time, and when special services are to be held let them come at some other hour, preferably at an early evening hour.

Some Special Services.

Christmas. Says Marion Lawrance: "No festival of the church or Sunday-school is so univerally and elaborately celebrated as Christmas, and none so greatly abused. The harm that has been done in the name of Christmas is appalling; but we are learning better things. It would be difficult to find a Sunday-school that did not in some way observe the beautiful celebration of the birthday of the Christ-child. It is a winter festival. The best way to celebrate it is to emphasize the truth for which it stands. The church and the Sunday-school have been slow to learn that it is more blessed to give then to receive, and yet giving is the very spirit of Christmas. Santa Claus,

Kris Kringle and the big fire-place are very pleasing to the little children; but there is a more excellent way, and we are glad that the Sunday-school world is beginning to recognize it. Christmas trees are very beautiful indeed, and for decorations nothing can be finer, but a Christmas exercise which consists only of a Christmas tree bearing gifts for the children, no matter how simple or expensive, is an opportunity lost."

Easter. In many respects Easter is the most joyful festival of the year, coming as it does just after the winter severities have passed away, and bringing again the buds and flowers of the gladsome spring. It ought to inspire all hearts with joy and gladness. The fact which it commemorates is one of the most inspiring that can come to any heart. "The best Easter celebration is the one which celebrates Easter. Any sort of exercise which fails to magnify and emphasize the resurrection of Jesus Christ is a travesty upon the day and a detriment to the school." As a rule our Lutheran Sunday-schools make much of Easter. In late years some of the schools have introduced the custom of having an early service and have found this very profitable. The custom is to hold the service just before or about sunrise. Whatever hour is chosen for the service, the church should be decorated with plants and flowers and the altar covered with white. The service invariably turns upon the central thought of the day. In the General Council it is customary for the

children to bring an offering for Church Extension. This money goes to mission Sunday-schools and congregations to help them erect church homes for themselves. What was said about Christmas applies equally here. The service should be dignified, worshipful, but not above the comprehension of the children. As at Christmas the children should have an important part in the service. Singing, responsive reading, and appropriate recitations or class exercises are good things to introduce variety and at the same time maintain interest.

Reformation Day. A Lutheran Sunday-school should never forget Reformation Day. It is the birthday of the Lutheran Church and of Protestantism. Occurring as it does on the thirty-first of October the church can be most prettily decorated with autumn leaves and flowers. This festival brings forward the stern, rugged character of Luther and his unwavering faith and grand heroism. The music at this festival should be appropriate, and no Sunday-school should endeavor to celebrate this festival without singing Luther's battle hymn, "A Mighty Fortress Is Our God." Here is the opportunity to make the children acquainted with the noble character of the reformers and the work they did for the church. At this service an illustrated lecture on the life and times of Luther would not be out of place. The offering at this service is for Home Missions in the General Council.

The value of all these services to the school depends upon the pastor and superintendent. If conducted properly they are the most valuable services the school can have, but when not conducted as they should be they sink to the level of travesty and show and should not be held. We do not believe in trying to make any of these services elaborate affairs. Let simplicity and devotion rule in all of them, and then they will be conducive of much good.

CHAPTER XV.

Discipline in a Lutheran Sunday-school.

1. Definition of discipline.
2. Causes of disorder.
3. Conditions of good order.
4. Conditions of good order in the class.

Discipline in a Lutheran Sunday-school.

While many writers seem to think that the problem of discipline in the Sunday-school has been solved, a visit to almost any school will reveal the fact that much remains to be done. There are many well-disciplined schools, and there are many in which good order is conspicuous by its absence. The problem is how to secure such order that the greatest good may be accomplished in the time allotted for the school. Considering the length of the sessions, the discipline must be good if anything is to be accomplished.

Definition.

Discipline involves more than the management of the unruly boy or girl. It affects the whole school. It means more than silence in the school room; it means obedience, cooperation, adjustment for character building. We will let Prof. Cope define the term: "Discipline in the Sunday-school means the maintenance of good order, proper adjustment and cooperation through all the activities of the school; it means every factor, the grades, the classes, the individuals, harmoniously working together, with such a sense of unity and common purpose that confusion is absent, noise reduced to a minimum, and friction is unknown."

Causes of Disorder.

One of the first causes of disorder in the Sunday-school is the early arrival of some pupils. They come long before the time for the school to open and stand around the church. They would not be children if they did not engage in some kind of mischief. Boys particularly romp and run and arouse their animal spirits. When they come in and the school begins they are so full of spirit that they cannot contain themselves. This is not a bad thing provided that the school is prepared to master the situation. But the average school is not in a position to put the children to doing something that will use this surplus energy. This must be done if the right kind of order is to be maintained. It will not do to let the children

come into the school in a boisterous mood and then not have some way of directing their spirits into the proper channels. It sometimes is a good thing to request the children not to come too early but as nearly on time as possible. It is a good thing to get the parents to cooperate. They can see that the children are started in time but not too early.

A most annoying source of disorder is the coming late of teachers. Many teachers seem to think that any time between the opening and the lesson period is time enough for them. This is a sad mistake. Every teacher ought to be at his post of duty five minutes before the bell rings. He ought to be there in time to see that the pupils are properly seated, and that all books and supplies are ready, and that order among the pupils of his class is maintained. If the teacher is habitually late, the pupils will soon follow his example and will come strolling in at any hour. The coming late of teacher and pupil is an annoyance that ought not to be tolerated in any school. If the teacher is late he misses one of his best opportunities for securing control over his class. The first three or four minutes tell the story of class management for the day. It ought to be an inflexible rule in every Lutheran Sunday-school that every teacher must be in his place five minutes before the bell rings. If this were practised, the problem of discipline would be greatly simplified.

The superintendent has a great deal to do with order in the school. He should begin his school promptly, not a minute later than the time set. Many superintendents make grave mistakes in the manner in which they call the school to order. Repeated calls for order and the continuous striking of a bell do more harm than good. The pupils immediately take advantage of this, as no one knows which will be the last call for order. A firm, dignified call made once is enough. If the pupils do not come to order at once, let the superintendent wait. He should not repeat his words, but wait till silence is secured.

Not having things ready is a source of much disorder. We have seen schools called to order when the superintendent did not even know what hymns he was going to sing, and the pupils did not have books. Then there would be hurrying and running here and there to get things ready. By this time pandemonium would reign in the school. To maintain order everything should be ready, to the smallest detail, before the bell rings. The superintendent should see that every detail of the service is arranged, that every book is in its proper place, and every teacher and child in his seat. Then let the school be opened in a dignified manner, and discipline will not be so difficult to maintain.

Many a superintendent finds it impossible to keep his school orderly because of his officers and teachers. They seem to think that the bell is for

the children and not for them. When the bell rings for silence it means every one in the school, the teachers and the officers. In some schools the teachers keep moving about and talking, long after the children have become quiet. With such behavior on their part it is impossible to conduct a school as it should be. The Sunday-school is no place for teachers to visit with each other. They should leave this for their social calls out of the school. When the pupils see the teachers paying no attention to the words of the superintendent, how can it be expected that they will obey them? When officers themselves do not set a good example, the best superintendent in the world can not manage the school. Coming late and doing as they please should not be tolerated in Lutheran Sunday-school officers and teachers. A disobedient officer or teacher is worse than a trying pupil.

Unnecessary disturbing of classes is another source of disorder. Officers move among the classes collecting books and records and distributing papers and cards at the most inopportune time. This should not be allowed. No officer has a right to distract the attention of the class during the lesson period. The very best teacher cannot manage his class if the attention of his pupils is drawn away after this fashion. It would be better to send one of the children with the records to the officer than to have the whole class disturbed.

Many a Sunday-school is spoiled with untimely

and poor addresses. Some superintendents think they must make addresses every Sunday, whether they are capable of doing it well or not. The result is that the children become restless and fidgety and all control over them is lost. Sometimes a stranger happens in, and the superintendent thinks he must invite him to speak to the school. This should not be done. Better never ask any one to speak to the school unless it has been arranged beforehand. As a rule talking strangers do the school no good.

The hour has much to do with the discipline of the school. The forenoon is to be preferred. The American Sunday dinner has a bad influence on a Sunday-school. When the school is held immediately after the morning service, much mischief is often done by those who are not members of the school loitering in the room. The school ought to have the hour when the children are at their best and when influences from the outside have not taken hold of their minds.

Lack of respect for the school does much towards breaking down all discipline. The children sometimes do not look upon the school in the right light. They seem to regard it as a place to meet together for a good time, and not as a religious service. They must be taught to respect the school before they will behave themselves in it. They must learn that the school is not for play, but a serious thing. When they realize this they will be more apt to give due reverence, and the prob-

lem of discipline will be solved more easily. Due respect and reverence must be taught and maintained at any cost.

Lack of cooperation on the part of parents injures Sunday-school discipline. Many parents do not seem to care anything about the school, and this makes it hard to govern their children. When parents cooperate with the officers of the school it is never difficult to have a well-disciplined school. Parents need to learn to respect the school and teach their children the same, and we will not have so many noisy schools.

Last but not least, physical conditions have much to do with discipline. It is next to impossible to keep order in a badly ventilated room, or in a room where the temperature is too high or too low. These things must be taken into consideration if the best order is to be had. Every Sunday-school should be well lighted, properly heated and ventilated, and no corps of workers should be satisfied with anything else. It is impossible to do good work in foul quarters. Remove these things, and the problem of Sunday-school discipline reduces itself to a minimum.

Conditions of Good Order.

In order to maintain good discipline in a Sunday-school a beginning must be made before the school opens. To wait until the bell rings is a fatal mistake. Officers and teachers ought to be

in their places before the children arrive, take charge of them and not permit them to become disorderly and boisterous. One of the most successful teachers we ever knew was always at his place before a child appeared, and as the pupils came in he engaged them in conversation about last Sunday's lesson or on some personal topic, or in learning some valuable Bible fact. While his class was composed of boys at the age when they are most unruly, it was the banner class for deportment. Would that more of our teachers would emulate his example. Many teachers have found a teacher's Bible with pictures a valuable help in this work. They take up one picture and show it to the children and discuss it with them, thus maintaining order until the school begins, and at the same time teaching them valuable lessons. The resourceful teacher will invent some method of holding his pupils until the school opens.

As stated above, the school should always begin on time. Delay in beginning is hurtful to good order. If the time for beginning is drawn out, the children will not be slow to take advantage and will come strolling in at any time. A delay of five or ten minutes will demoralize the whole school for an entire session.

A lively order of service will help much to make an orderly school. Our Lutheran Sunday-schools have a set form which is very good, but sometimes it is drawled out like a funeral dirge, becomes

monotonous, and the children lose interest in it. It is a good thing to keep the children busy during the whole service. The responses and hymns of our Lutheran service are admirably adapted for this purpose, but much care must be exercised by the superintendent to make the service what it should be. A properly rendered service has a great value as a means of discipline.

A very essential condition of good order is the example of teachers and officers. No superintendent should permit his officers and teachers to break one rule of good deportment. Everything should have a set time and it should be done at that time. Unnecessary moving about by officers should not be countenanced. It is a common fault with officers that they do not respect the authority and order which they themselves are supposed to maintain.

It is also essential to good discipline that the activities of the children be properly directed. They are active, restless little bodies, and the Sunday-school must not restrain, but direct this activity. The children must be given something to do. They will not be simply passive and receptive. They are overflowing with abundance of life, and this must be used and directed. This can be done by having them read in concert, sing much, and by various drills and exercises. All this has been found beneficial in promoting and directing the energies of the pupils. Children like activity and drill work, and our Lutheran

Sunday-school must not turn a deaf ear to these cries from its children.

In spite of all precautions, there will occur occasional breaches of good order even in the best disciplined school. The trouble should be located at once. It will not do to scold the whole school for the misconduct of one or two unruly pupils. The innocent pupils will resent such scolding. When the troubler is located, deal with him directly. He must be made to feel that he has committed a great wrong against the school. It is not best to give him a public reprimand; better go to him privately. If he refuses to listen to the officers and teachers, then take the matter up with his parents. Great care, however, must be exercised here. The best thing that can be done is to make a frank statement of the conditions in the presence of the child, and a kindly appeal for the parent's assistance in the matter. If the pupil still insists on misconducting himself the last resort is expulsion from the school. This is an extreme measure and is very dangerous to the pupil, but sometimes it is the only thing that can be done. Better put one pupil out of the school than spoil a class and destroy discipline in the whole school. Proper treatment, seasoned with love and prayer, will often work wonders with the most obstinate pupil.

Conditions of Good Order in the Class.

In regard to discipline in the class, the first thing to be taken into consideration is the proper location and arrangement. After the primary grades it is not well that boys and girls be together in one class. The placing of the individual members of the class should be looked after very carefully. It should not be left to the children themselves. All seats of honor should be repudiated, and the taking of places for correct answers should not be permitted. In his primer on teaching, John Adams says: "Probably the best arrangement of a class for Sunday-school purposes is the hollow square. For this three short forms are required: these are arranged so as to make three sides of a square; the teacher's chair occupying the middle of the space where the forth side should be. Troublesome motor pupils should be placed to the teacher's right and left, at the ends of the seats next to the teacher. Not only are these pupils thus brought near the teacher, but each of them has only one close neighbor, and thus has his opportunity of causing disturbance greatly lessened. The best place for a reserved, sly, tricky pupil is in the middle of the seat in front of the teacher who is thus in the best position for observing. There is nothing so paralyzing to the energies of the mischievous child as the unsympathetic but vigilant eye of the teacher. The hand may be needed occasionally to repress gent-

ly the exuberance of the motor children to the right and left, but the eye is what is required for the deeper plane of the self-contained trickster." It might be well to say here that in arranging the class, whenever possible, it is best that the teacher sit with his back against the wall and that his pupils face him instead of the whole school. Even in a large Sunday-school a great part of the disturbance can in this way be avoided.

After the class is properly arranged the next necessary condition for good discipline is that the teacher be well prepared. There is a courage born of good preparation which will go far towards maintaining good class discipline. The teacher who is not prepared is hesitant and nervous and cannot interest his pupils. But when the teacher has his lesson well in mind he will be able to look after the various things which make for good order in his class. He will be able to check any little disturbance that may arise in the class and not break his train of thought or lose sight of his aim.

Having the class arranged and the lesson prepared, the next important thing is to make a good start. Much depends upon this. The first few sentences of the lesson should be carefully planned. If the teacher begins in a hesitant, apologetic, faint-hearted way he has lost his case at the outset. If he begins with some surprising statement, some brisk question, or by showing

some object or picture, he is likely to gain attention before the pupils have had time to begin a disturbance. Having gained the interest of the class the problem of discipline is more than half solved, for an interested class is an orderly class.

After a proper start the teacher must speak clearly and distinctly. "A mumbling, hesitant delivery is a direct invitation to restlessness and inattention. Speak as if you meant what you say, and insist on your pupils doing the same."

Keep things moving in the class. As moving objects hold the eye, so will a lesson that progresses swiftly hold the mind. The teacher must move forward with his class if he would have it make progress.

Keep the children busy. Put them to work. Get them to thinking. By questions, illustrations, and object lessons arouse their minds to action. Having set them to thinking it will not be difficult to keep them in order. Give them something to do that will occupy their hands. A picture to look at, a passage of Scripture to look up, a clipping to read, an experience to relate, a pencil and paper with which to write are all good to keep them busy. Anything that will keep their eyes and hands busy will promote class discipline in the lower grades.

Another important condition of class discipline is that you expect to be obeyed. Never issue a command that you do not intend to have carried out. Having spoken, insist that you be obeyed

and do not be satisfied until you are. Be careful about your requests, make as few as possible, but see that they are fulfilled.

Put the pupils on their honor. This has worked well in the public school and it works well in the Sunday-school. Children like to imitate older persons, and here is the opportunity to utilize this longing in the child nature. It is surprising what they will do when put on their honor. Many of the worst behaved pupils in the Sunday-school become exemplary in their conduct the moment they are put on their honor. The modern trend is towards the organized Sunday-school class which governs itself, and it is a good thing.

And frequently the teacher must be prepared for unpleasantnesses. However well skilled and conscientious the teacher may be they will arise, and he should be ready for them when they come. Do not go to your Sunday-school expecting that everything will be a paradise, and you will be able to meet the difficulties as they come.

PART SECOND

THE LUTHERAN SUNDAY-SCHOOL TEACHER

CHAPTER XVI.

The Office and Appointment of a Lutheran Sunday-school Teacher.

1. The nature of the office of a Sunday-school teacher is a much discussed question.
2. He is not an evangelist.
3. He is not an exhorter.
4. His office must not be confounded with the ministry.
5. His office resembles that of a catechist in the early church.
6. He is not self-appointed.
7. He is not chosen by the class.
8. He is not chosen by the whole school.
9. He is appointed by the church.
10. How is he inducted into his office?

The Lutheran Sunday-school Teacher.

Beyond question the most important person in a Lutheran Sunday-school is the teacher. However capable the other officers may be, the burden of the work falls upon him. It is impossible to

have a school without teachers. From the beginning of the Sunday-school movement, the great problem has been to secure a sufficient number of capable teachers. There has always been a dearth of good teachers, and our Lutheran Sunday-schools have suffered along with others.

His Office.

There has been much discussion in the Lutheran Church about the nature of the office of the Sunday-school teacher. That he holds an important office is denied by none, but what his position, his qualifications, and his limitations should be has been variously defined. One thing is certain, the Lutheran Sunday-school teacher is not an evangelist. He is not called to work for the conversion of the pupils in his class. We believe that our children are already Christians, made so by their baptism, and that they do not need to be converted in the Sunday-school. They need to be built up in the Christian faith, and brought to a personal consciousness of the relation which they now hold to their Lord and Saviour.

We do not say, however, that the Lutheran Sunday-school teacher is never to labor for the conversion of any of the children under his care. He is to be interested in their soul's welfare, and if any are outside of the kingdom of God's grace he is to labor for their conversion and cease not

until they be brought into Christ's fold. He would be unfaithful to his trust if he should let such children go on without endeavoring to bring them to Christ. But his main work is not that of an evangelist. In some of the denominations this is looked on as being the chief feature of his work, but this is not the case in the Lutheran Church. Neither is our teacher primarily an exhorter. If all the children in his class are Christians, his work is still more than exhorting them to stand fast in the profession which they have made. They need spiritual food. They need to be trained in the ways of godliness and righteousness, and this is the work of our teacher.

The office of a Sunday-school teacher is not to be confounded with that of the ministry, even though it resemble it in some aspects. The two offices are by no means identical. The unordained Sunday-school teacher is a layman. He has not been called to his office in the same way as has the pastor, and he has not been set aside for this work by the laying on of hands and prayer. Rightly considered, our Sunday-school teacher is a layman doing what he can to teach the children the way of life. We see then that the office of a Lutheran Sunday-school teacher is not in any respect a public office, but that he acts in the capacity of a private Christian who is teaching children the fundamentals of our holy religion.

The office of our teacher resembles and more nearly approaches that of a catechist in the early

church. The catechist was one who was taught in the doctrine and then sent out to teach others. This is what our Lutheran Sunday-school teacher does. This we consider very important. For if the teacher does inculcate false doctrine, as sometimes may happen, it cannot be said that the church is teaching falsely, or that it concurs in such teaching. As a matter of course, the church is to guard against such teaching, but she cannot be accused of error when a Sunday-school teacher happens to teach contrary to her belief.

This, however, does not lessen the harm that may result from such teaching. The seed that has been sown, unless rooted out, will grow to full development and bring forth fruit. But whatever the fruit may be, the blame rests upon the individual teacher and not on the church. This thought should put the teacher on his guard lest he teach contrary to the faith once delivered to the saints. If he through false teaching injure the lambs, the responsibility will be upon him, and a fearful one it is.

Our Lutheran Sunday-school teacher is *a teacher*. He is a teacher who takes that which the church has delivered unto him, and gives it to the children of his class. He is a servant of the Lord, into whose hands has been given the bread of life, and his duty is to feed this to the lambs. As a shepherd of his little flock he must be careful that his lambs get their food in due season and in accordance with their needs. He is not to feed them

with husks, neither is he to give them food which is too strong for them. He must ever keep in mind their tender age, watch their wants and needs, and give them the food when needed in the proper quantities. He must remember that they are not mature and cannot understand the hard doctrines of the Bible, but they are to be taught the simple rudiments of our faith, and when they grow older they are to be taught that which is more difficult.

Having noticed the character of the office of a Sunday-school teacher, we now turn to the manner of his appointment. How does our teacher become a teacher? In what way is this office bestowed upon him?

First of all, he is not self-appointed. It is an office of trust and great responsibility and must come in the proper way. Many a Sunday-school has been handicapped and its influence greatly retarded, because it was unfortunate enough to have self-appointed teachers who, though incapable, would not resign their positions. The teacher is not to seek the office, but the office must seek the teacher. No one should force himself into this position, but should wait until the request come from the proper source. If one is capable the way will be opened for him to enter the service. Let the office come to him unsought and he will have the assurance that God wants him in the work. The one who seeks the office can never know whether God is pleased with his efforts or

not. As a rule self-appointed teachers are failures. The Lutheran Sunday-school has no place for them.

The teacher is not chosen by the class. There was a time in the history of Sunday-schools when each class elected its teacher. This method proved inadequate and has been abandoned long ago. The average Sunday-school class is not capable of saying who shall be its teacher. Election of a teacher by the class might be permitted in an adult Bible class, but certainly not in the lower grades of the school.

The one who can best teach a particular class seldom is known to the class itself. Some one who is aqcuainted with the teachers available and knows their qualifications and characteristics must decide as to what teacher shall be chosen for a given class.

Again, we maintain that the whole school should not endeavor to say who shall be teachers and who shall not. The school as a whole is not as able to discriminate as the individual class, and if the class does not have this power, then it would be folly to think that the school has. If we do not permit the school to choose the superintendent much less should we permit it to choose the teachers. Some may say that this savors of ecclesiasticism. Let it savor of what it may, the question is, Is it right? The very life of the school is at stake and it dare not be hazarded to pamper the fancy of the children. They are no more

capable of saying who shall be their teachers, than they are of saying who shall be the pastor.

Our Sunday-school teacher is appointed to office by the church itself. The pastor and superintendent are better able to say who shall be teachers than any other persons in the congregation. They are the proper ones to appoint teachers, or at least to say who shall be appointed. The constitutions of many of our churches say, "The pastor together with the superintendent shall appoint the teachers." Just how far the church council shall act in this matter has not yet been determined. It is certain, that as directors of the congregation, they should concur in the appointment. There is no uniform method in regard to this matter. In some churches the council issues a specific call to the teachers, in some the pastor reports the appointments and the council sanctions them, and in some the council knows and cares nothing about the matter. But in our estimation a function so important as that of Sunday-school teacher should not be passed over lightly by the officers of the congregation. It may not be necessary for the whole church to act in this matter, but certainly those on whose shoulders rest the burdens of the congregation should be interested and take an active part.

Having been properly called, how shall our teacher be inducted into office? Here custom varies. In the majority of schools the teacher is simply introduced to the class and then set to

work. This seems to us to be a very commonplace way of doing. There is nothing in this method that will, in the least, impress upon the teacher or the school the importance of the office which has now been assumed. Is not this the reason that so many teachers are not faithful to their trust? They have never been made to feel the importance and sacredness of their office. Some ceremony that will show the importance of the office and impress the responsibility should be employed. "The teacher who feels his responsibility will do his utmost to become fit for the task. He will scrupulously maintain a suitable character and life. He will seek help from God. He will not trifle with his trust but will strive in the class and out of it to meet his obligations seriously and in the fear of God." Should not the Sunday-school, then, do all in its power to impress this seriousness upon the teacher and help him to live up to it?

We advocate a simple service which will bring the new teacher before the school, and there in a few well-chosen words let the pastor impress upon him the importance of his office and on the school its duty towards the teacher. Let the teacher be pledged to his responsibility by a few pointed questions, let a prayer be said, and possibly a hymn sung. Such a service would be impressive and not un-Lutheran and would be of great value to both teacher and school.

CHAPTER XVII.

Some Qualifications of a Lutheran Sunday-school Teacher.

1. He must be a sincere Christian.
2. He should be a confirmed member of the Lutheran Church.
3. A member of another denomination is not qualified to teach in a Lutheran Sunday-school.
4. He should be a member of the local church.
5. He should be familiar with the Bible.
6. He must have a desire to advance God's kingdom.
7. He must love children.
8. He must understand child life.
9. He must have ability to teach.
10. He must be of good repute.
11. Frivolous young people are not qualified to teach.
12. He must not be gloomy and stubborn.

His Qualifications.

What are the qualifications of a Lutheran Sunday-school teacher? What manner of person ought he to be who takes upon himself this great work? First of all, he must be *a sincere Christian.* No one who has not experi-

enced the grace of God in his own heart should attempt to be a Sunday-school teacher. Our teacher must be a person who has tasted of the good things of the kingdom of God, who has experienced God's consolation through Jesus Christ, who knows what it is to have his sins forgiven, and who lives daily as in God's presence. "If the blind lead the blind, shall they not both fall into the ditch?" is applicable to our teacher. One who is not a true Christian would most certainly be a blind leader of the blind, and could not rightly point out the way of life unto the children of his class. The great duty of the teacher is to lead the children to a consciousness of their relation to their Saviour. How can he do this if he himself have not this consciousness? Better have no teacher at all than have one who is not a Christian. No amount of learning or skill can make up for the lack of this qualification. A person may be a most capable teacher of a secular school, he may know the science of teaching, and be able to apply it with the most telling skill, but if he be devoid of personal piety, let him not essay to teach in a Sunday-school. The fact that he has no personal religion disqualifies him for this office. Pedagogical skill is a very valuable adjunct for any teacher, but it will not take the place of personal Christianity. We do not maintain that personal piety alone qualifies one for the office, but the lack of it most certainly disqualifies. The Lutheran Sunday-school teacher must be a person

who knows and loves the Lord, who has regular habits of prayer, who uses the means of grace, and who takes pleasure in serving his Master. He must be one who can give a reason for the hope that is within him, and is ready to let his light so shine before men that they may see his good works and glorify their heavenly Father. If God was pleased to make inspiration a qualification for those who were to construct his ancient temple, if he "filled" Bezaleel and Aholiab "with the Spirit of God... to work in gold and silver, and brass", can an inferior spirit be adequate for those who toil to build a living temple, in which the divine presence shall abide and be manifested with a constancy which Israel's sanctuary never knew? The Lutheran Sunday-school teacher will be helpless in the midst of his class, unless he "who spake by the prophets" speaks by him also. He must not be simply a phonograph speaking the words of another, but he must be a man of God whose heart has been touched by the Holy Spirit and quickened with a divine life. Furthermore, a teacher in a Lutheran Sunday-school should be a confirmed member of the Lutheran Church. If he is too young to be confirmed, then he is too young to attempt to teach a class in the Sunday-school.

One who is a member of another denomination should not be given the office of a Lutheran Sunday-school teacher. We would not question his sincerity nor his personal piety, but he does not

understand our doctrine and our type of Christian life and should not teach Lutheran Sunday-school pupils. He may be a very capable teacher in another denomination, but not in a Lutheran school. One of the aims of our Sunday-school is to train up the children so that they will become active church workers in the local congregation, and how can they be trained efficiently in this direction if the teacher himself be not a confirmed Lutheran who knows and understands the life of our church? A teacher who is not a Lutheran may be a good, pious person, but such a teacher would bring a discordant note into the harmony of a Lutheran Sunday-school.

As a rule our teacher should be a member of the local congregation. This is not imperative, but very desirable. He is to train his pupils in church activity. He is to instruct and interest them in the general beneficence of the church, and how can he do this unless he himself be identified with the church which they know and is himself interested in the work of their church? Children will connect church life and church activity with their own congregation, and if they know that their teacher is not interested in the local congregation he will not have the influence over them that he should have. That teacher who belongs to and is interested in the local congregation is in a far better position to interest and inspire his children in the work of the church than the one who is not connected with the congrega-

tion. It strengthens and gives permanence to the school to have teachers who are deeply interested in the congregation. Teachers who do not belong to the congregation are usually persons who move from place to place and cannot be depended on for any length of time. However good they may be in teaching, the very fact that they are not permanent robs the class of its stability, and it cannot be as firmly united as it should be. It is far better that the church develop a full corps of teachers of its own, even if they do not teach quite so well, than secure teachers, however capable, who do not give solidity and permanency to the school. It is far better to have a good teacher selected from the local church than an ideal teacher brought in from some other church. An outsider will not have the same interest and devotion, nor work with the same object, that a member of the church will. The spirit of patriotism will be lacking in the former and will stimulate the zeal of the latter.

We have mentioned that our teacher should be familiar with the doctrines, teachings, and practices of the Lutheran Church. This implies that he should be familiar with his Bible. Our teacher is a teacher in the Bible school, and how can he fulfil his commission, if he is not familiar with the chief text-book—the Bible? Says one Sunday-school writer: "After all, the knowledge essential to success in the Sunday-school teacher must be knowledge of his Bible. The Sunday-school teach-

er must be full of his theme. The better he knows his Bible, the better he can teach."

Again, the teacher is to awaken interest in the Bible. He must stimulate his pupils to Bible study, and how can he do this unless he himself be familiar with that book?

Not only is he to awaken interest, but he must establish confidence in the Bible. A teacher may arouse interest by awakening doubt, but our Lutheran Sunday-school teacher is not to use his Bible after this fashion. He should be so familiar with it that if any of his children be in sorrow he can give them consolation; that if any be in doubt he can remove the doubt; that if any be in danger of turning to a wayward life he can give the needed warning. In short, he should be prepared to meet the conditions as they arise. By all means let our Lutheran Sunday-school teacher be familiar with his Bible.

Consecration to the cause is another necessary qualification. A desire to advance God's kingdom should be in the heart of every Lutheran Sunday-school teacher. He must be interested in the eternal welfare of his pupils, and hence must strive to get them into the closest church fellowship. This implies that the teacher must have a love both for the souls of his pupils and for his church. His class has been given to him as a special charge. He is in a sense responsible for their spiritual welfare, and if he is faithful to his charge he must love them and anxiously care for

them. He must have confidence in his own church as possessing the means of grace which are sufficient to save the souls of his class. No one who is continually apologizing for the Lutheran Church can have sufficient consecration to be a Lutheran Sunday-school teacher. If he does not have confidence in his church, how can he stimulate confidence in his pupils? If he has not faith in his church, the sooner he gives up his class and goes into a church in which he does have confidence, the better it will be for himself, for his class, and for the whole school.

Some endeavor to serve as Sunday-school teachers who have no love for the children under their care. Such teaching is only sacrilege. We have nothing but contempt for any person who will stand before a class of children and by his presence say that he loves them and at the same time, deep down in his heart, knows that he is acting the hypocrite. Lack of love and consecration on the part of Sunday-school teachers has been one of the great weaknesses in our Sunday-school work. The great dearth of teachers has compelled superintendents and pastors to appoint those whom they could get, without stopping to consider whether they were consecrated teachers or not. Give us truly consecrated teachers and we will have more efficient Sunday-schools.

Our teacher must have a love for children and be interested in them. It is not every Christian man or woman who feels at home in the presence

of children. Some like children in their place but for them their place is at a respectable distance. They seem to be quite unable to touch any sympathetic chord in young minds and hearts. Such persons, however earnest, are as unfit to be Sunday-school teachers as a deaf man would be to be a professor of music, or a dumb man a teacher of elocution. In this matter our Saviour is the example of every Sunday-school teacher. He had genuine love for children. He took them up in his arms, put his hands upon them and blessed them. Because he loved them the children loved him. So it should be with every Sunday-school teacher. Love the children and they will love you and confide in you, and you will have a great influence over their lives.

Some people have an aversion to children. Such persons should not endeavor to teach in a Sunday-school; for it is a foregone conclusion that they will make a failure. It is surprising what an influence a teacher can have over his class when he really loves them. They will run to meet him and will cling to him after the school is dismissed. Every one knows the power of love and this power is just as effective in the Sunday-school as elsewhere. You may think that asking the teacher to love the children is asking an impossibility, but it is not. If at first a teacher does not have a deep affection for the children of his class, it is surprising how soon he will learn to love them. Invariably our experience has been that those

teachers who were most successful expressed their love for the children. We have never seen this fail. We have seen sour and gloomy teachers, but they invariably had noisy and disobedient classes. A successful teacher must love the children of his class.

Not only must our teacher love children, but he must understand child life. The trouble with so many teachers is that they are out of sympathy with their classes, because they do not understand child nature. It has been said that "the boy is a little man". Now he is anything else but a little man. Better say he is a little animal, you would be nearer the truth. It is not our purpose to go into a study of child life at this point, we reserve that for a future chapter, but we do wish to state, most emphatically, that one of the necessary qualifications of our Sunday-school teacher is a knowledge of child nature and child life. Whatever other qualifications our teacher may have he will fail without this one. We do not mean to say that our teacher must be an expert in psychology, and be able to state all the characteristics of child life and child nature in scientific terms, but he must understand something about this subject. Our teacher may never have seen the inside of a treatise on child psychology and yet have a fair knowledge of child nature. This may have come to him from experience. He may be a father of children himself, and if so he has learned a good deal about child nature and

child life. He may have little brothers or sisters or other children with whom he associates and so has come into possession of a good store of knowledge concerning child life. This knowledge, however acquired, is very necessary. On this account, other things being equal, it is best to choose teachers from families where there are children. Associating with children in the home greatly facilitates the teacher in his work in the Sunday-school.

Our teacher should have ability to teach, or, as the apostle puts it, be "apt to teach". We have seen teachers who were anxious to undertake the work, but who were utterly incapable of handling the class. They spent their time counting the attendance and trying to keep order. This is not teaching. We quote Dr. A. P. Foster on this point: "He should have the gift of imparting his knowledge. Happy is the teacher that has the mysterious power of awakening interest, of stimulating thought, of arousing enthusiasm. Some can make the truth glow so brightly that all in the class can see it and understand it. They can so impress the truth on the conscience and the emotions that it leads to immediate action. Such teachers are always successful. They may have a comparatively small stock of general information to draw from, but what they do know they can bring to others. They hold their classes where others fail."

As stated above, aptness to teach can be ac-

quired, but our teacher must not rely too much on purely personal experience. There should be in every up-to-date Lutheran Sunday-school a training class where those who are to become teachers are instructed in the art of teaching. Such a course is indispensable to successful teaching. The oldfashioned teachers' meeting has to a great extent given way to the teachers' training class.

Fortunate indeed is the teacher who belongs to a school which is progressive enough to maintain a teachers' training class. It is surprising how much a teacher can acquire in a short time in one of these classes. Our interested Lutheran Sunday-school teacher takes advantage of every such opportunity.

Our teacher must be of good repute. By this we mean that he must be of good moral character and have a good name in the community. There are persons who are sincere Christians, and thoroughly capable of making good teachers, but they have had a serious moral fall. Such persons should not be appointed as Sunday-school teachers. They may be living exemplary lives now, but the old odium still clings to them. Children will be quick to take this up, and such persons cannot have the influence that they should. However competent such a person may be, he dare not hold the position, because he would bring criticism upon himself and the school. The world is not very forgiving.

Frivolous young persons who have not estab-

lished a character should not be appointed as teachers. There may not be any odium attached to their names, but if they, themselves, are never serious, they most certainly cannot impress the children as teachers should. The teacher's influence is largely through his example. This is one of his main powers, and if he be devoid of this he should not endeavor to teach. A teacher must be one who can lead and direct. He must be able to command respect for himself as a teacher and for the school. A frivolous young person can not do this. Will-power and deep convictions of the truth are essential to success in teaching. A trifling person is devoid of these qualities and should not take a class.

On the other hand, our teacher must not be gloomy and stubborn. Children resent such a teacher and he will be unable to accomplish much. Some one has said: "The teacher should be without pride, unselfish, lovable, and sympathetic. He must enter into the needs of his pupils, understand their peculiarities and difficulties, be patient with dulness or prejudice or weakness, and win, not by browbeating, but by a sweet persuasiveness. Above all should the teacher be one of marked spirituality; evidently living near to Christ, guided by the Spirit and, while in the world, not of it."

CHAPTER XVIII.

Some Qualifications of a Lutheran Sunday-school Teacher (*Continued*).

1. He must be heroic.
2. He must have ideals.
3. He must be competent.
4. He must be persistent.
5. He must have faith.
6. He must be sincere and earnest.
7. He must be honest.
8. He must have a profound conviction of the importance of his message to his class.

Some Qualifications of a Lutheran Sunday-school Teacher.

We now turn from our discussion of qualifications of character to more personal qualifications. The responsibilities and opportunities for good that the Sunday-school teacher has are not equaled in any other profession that a layman can enter. He is here dealing with human souls, and his work is to fit them for an eternal association with God. Surely no greater work could fall to the hands of mortal man.

Of the personal qualifications we mention, first of all, that of heroism. Our teacher must be heroic. He has the highest purpose of earth and heaven before him. He is to take into his care and keeping a number of immortal souls and prepare and fit them not only for an earthly existence, but for an everlasting life beyond. He is to guide and direct these precious souls through the mazes and labyrinths of earthly temptations and place them pure and spotless before the throne of God. No hero ever had a greater duty laid upon him. Therefore, let him take hold of his work and carry it on in the spirit and with the enthusiasm of a hero. The thought that one day he shall stand before God and give an account concerning this charge should prompt our teacher to the most heroic endeavors and should spur him on with undying zeal and courage.

Next to the mother the Sunday-school teacher is responsible for the religious ideals of the children. It is necessary then that the teacher have high ideals. If he does not have high religious ideals, how can he impart them to the members of his class? The unconscious influence of high ideals cannot be measured. Children are great imitators. Unconsciously they follow in the footsteps of their teacher. It is said that Plato was stoop-shouldered and that one-half of his pupils walked bent. If this be true in physical actions, how much more true will it be in matters of the religious life?

Our teacher should have high ideals of the religious life. Let him constantly hold up to his pupils the greatest ideal, the Master himself. Let him encourage them by telling them of the great heroes the Church has produced. Keep such ideals before them, and they will grow up to be ideal Christians.

Our teacher should have high ideals of the work in which he is engaged. Keep the children impressed with the fact that in the Sunday-school they are not to play, but that here the most important instruction is given. It is our conviction that many otherwise competent teachers make a failure because they have poor ideals. They look upon the Sunday-school as a necessary burden which the church must carry. With such an ideal is it any wonder that they do not succeed? The real must be built upon the ideal. Give our schools teachers with high ideals of the religious life and of Sunday-school work, and we will have more successful and efficient schools.

Competency is another necessary qualification for a teacher. Nearly every Lutheran Sunday-school in the land is handicapped by teachers who are zealous enough, but utterly incompetent to teach. There is a courage in the teacher which is born of a conscious knowledge of the subject, and he needs this courage. Timidity in the teacher is usually due to lack of competency, which again is due to lack of preparation. A teacher who is prepared is not afraid to stand before his class.

Some one has said, "Success depends not so much on inspiration as on perspiration", and this is true of our Sunday-school teacher. Nothing but careful preparation will ever make him competent for the position he holds. It has been proven by experience that good Sunday-schools cannot be made by the plans of the superintendent or pastor; success must finally depend on the competency of the teachers.

Our teacher must be persistent. Everlasting perseverance is necessary for success in Sunday-school teaching. While the cause is very noble, still no cause will succeed unless its advocates put themselves into it. Success never comes to the Sunday-school teacher when he is asleep. The road to success is the path of slow, steady toiling. Nothing but constant plodding efforts will bring success to our teacher. He must not expect to be crowned with success the first few months of his service. The seed must first be sown, the blade appear, and the blossom come forth, before there can be fruit. It may take months, it may take years before results appear. Cast thy bread upon the waters and thou shalt find it after many days. The efficient Sunday-school teacher must be persistent. In the religious world things move slowly. It takes great moral principles a long time to take hold of men's lives, and it may be a long time before the seed which you sow will show in your pupil. If history and experience teach anything they teach that there is no short road to

success in Sunday-school work. Line upon line and precept upon precept is the rule, and by this rule we must abide. Like the children of Israel, you may have to spend a long time in the wilderness, but the Canaan of your success lies before you and the path of persistency will lead you to it. Faithfully perform the work that is laid upon you every Sunday, and God will see to it that you reap the harvest in due time. The trouble with so many young teachers is that they expect to reap where they have not sown. But this is not the rule in the natural world, neither is it in the spiritual world. The law is that whatsoever you sow you shall also reap. First you sow the seed, afterwards you gather the harvest. Be persistent, be faithful, and by-and-by, in God's own good time, you will be crowned with the desired reward.

We mention as another necessary requirement, faith. Have faith in your work and in yourself. Believe in the cause you have espoused. Have an enthusiasm for Sunday-school work. There is no sadder sight than to see a corps of teachers heartily tired of it. When the work becomes a grind, then there is something wrong. It is time for our teacher to examine himself, for some serious disease is gnawing at the vitals of his spiritual life. No one who has experienced and is in the enjoyment of the blessings of personal religion can conduct his Sunday-school work in a dry, mechanical manner. Have faith in the future

possibilities of your work, and you will find the work a pleasure and a blessing.

Have faith in yourself. No man ever succeeded who did not have faith in the possibility of his success. Faith in one's self is half the battle. Expect to succeed, and you will; expect to fail, and you will not be disappointed. Self-confidence is a mighty factor in success. In our experience we have never seen a teacher succeed in his work who did not believe that he could. We have seen many failures, and every time the failure was a result of lack of confidence.

Sincerity and earnestness are essential qualities in our teacher. The one who resorts to subterfuge in Sunday-school teaching is a veritable hypocrite. Children need to be impressed with the sincerity of your intentions, but do not think you can impress them unless your own heart is in it. The examples of Moses, David, Paul, and Christ are noble examples of sincerity and earnestness, but what our children need is living examples of sincerity and earnestness. What they need is not less teaching, but more godly example. The strongest argument in the world for Christianity is a real live Christian. The greatest apologetic argument that the church can produce is a Christian. Be sincere and earnest, and you will beget like qualities in your children and will accomplish that whereunto you have been sent.

Be honest. By this we do not simply mean that you must meet your bills when they come due,

but that you must be all that you profess to be. Do not over-emphasize anything in your teaching. There is great temptation along this line. In the field of religious experience there is such a broad scope that one is apt to step over into the field of imagination rather than stay in the limits of actual fact. One writer on education says: "In stating your experience, never allow your fancy to embellish your facts". The evil that has resulted from dishonesty on the part of Sunday-school teachers is beyond comprehension. Children have had almost every conceivable doctrine inflicted upon them under the guise of personal experience. We do not advocate that a Lutheran Sunday-school teacher should never appeal to experience. A legitimate amount of experience is desirable, but great caution must be exercised in its use. Let the teacher always be honest with his pupils and he will win their confidence, admiration, and love.

Have a profound conviction of the importance of your message. The teacher who teaches in a perfunctory and indifferent way might as well not teach at all. He must have faith in the message he is to deliver. He needs to meet his class with the firm conviction that his message is a matter of serious import and that he offers inconceivable blessings. Such a conviction is necessary and will spur our teacher on to his greatest efforts and to final success.

CHAPTER XIX.

The Sunday-school Teacher's Work and Aims.

1. He is dealing with immortal souls.
2. He is using God's Word.
3. He is building up Christian character.
4. His work is one that cannot be undone.
5. He must have definite aims.
6. He is not to seek personal glory.
7. He should aim at increasing spiritual knowledge.
8. He must instil the elements of faith and love into the character of his pupils.
9. He is to aim at moving the will.
10. He must aim at building up the school.
11. He must aim at building up the church.
12. He must create a willingness for service.

His Work.

Our teacher has a great work to do. There is nothing he could undertake which has greater responsibilities and more far-reaching results. His work is not only for time but for eternity. The foundations he lays are everlasting founda-

tions and the structures he erects shall endure when all earthly buildings shall have crumbled into dust. He builds out of living stones temples for the ever-living God. Immortal souls have been placed in his charge, each one of which in God's balance weighs more than the whole world. He should realize that the future destiny of the children depends upon him. He should be fully aware that in the soft, virgin soil of their souls he may plant the shoots of poison or sow the seeds of sweet-scented flowers of life-giving fruit. He should realize the momentous fact that the little, prattling children are to become men and women who shall take up the cross of Jesus Christ and carry his work forward. Nothing is grander than this undertaking. Our teacher is to train his pupils in the likeness of Christ and into fitness for heaven. It is a task of supreme importance, one with which no achievement in scholarship can compare. To direct these children in their warfare against sinful self, to secure for them a Christlike nobility of character, to show them the pathway to eternal happiness,—all this is a work in which angels might well desire to engage. The Sunday-school teacher is taking up Christ's work and carrying it on. This thought should inspire him. This work is so noble that he dare not neglect it; for the consequences will reach down through eternity.

Not only is he dealing with immortal souls, but the instrument in his hands is the living Word of

God. It is the remedy for their sin-sick souls. His work is to use this Word so that the best results may be secured. He has in his class a line of patients. They are God's children, because they have been baptized and received into his kingdom in his covenant of grace. But they are in danger, it may be in imminent danger of being lost, and it is his work to apply the remedy that health may be preserved or restored. In its very nature God's Word is life-giving, and where skilfully used it will restore to health every sin-sick member of the class.

His work is also that of building up Christian character. The children have not yet established a character. They are a bundle of sensations and emotions, and out of that chaos he is to bring order. Character grows out of the images which cross the mind in early life, and he is to control, replace, and supplement those images so that the result will be Christian character. The ideals of youth are the realities of old age, and our teacher is to instil such ideas as shall bring about the highest character. He is to be content with nothing less than this. It is his work to fit his pupils for usefulness in God's kingdom. It is his duty to train the children so that the spirit of Christ shall control their old age.

The work of our teacher is a work which cannot be undone. It cannot be torn apart and refitted and strengthened in the weak places, as can the work of a mechanic. As the teacher builds,

so must it stand forever. He cannot take apart the souls of his children and refit their ideals and notions. No, they are impressed with an indelible impression. No amount of weeping will ever erase the impressions he has made. If he has misapplied his talent he must abide the results. On the other hand, if he has placed the proper images in the child's mind, if he has instilled into its heart high ideals, those images are also indelibly impressed. They will continue and will bring forth fruit after he is resting with his God.

His Aims.

The Lutheran Sunday-school teacher must have definite aims. Without a specific purpose it is impossible for him to accomplish anything. Aimless wandering is not traveling, neither is aimless instruction teaching. Just as the builder has the plan of the house he is to erect, or the mechanic the drawing of the machine he is to construct, so must our Sunday-school teacher have an outline of what he is to accomplish. The trouble with most teachers is that they have no definite idea of what they are to do. Is it any wonder that under such circumstances their teaching never amounts to much? It is said that persons lost on the prairie invariably travel in a circle, and that is the position in which many teachers find themselves. They have lost sight of the guiding star of a definite goal and are wandering in a

circle on the trackless expanse of Sunday-school teaching.

What, then, should be the aim of our Sunday-school teacher? What goal should he have in mind? What should he strive to accomplish? His aim should not be that of self-aggrandizement. He is not to work for personal honor and glory. You may say, "There is no glory in this work", but there is. There is a respectability, dignity, and standing which the teacher has by virtue of his office. It is expected that a teacher be a sincere Christian, and people do look upon him as such and honor him for his office. It is an honor to be a Sunday-school teacher, but no one dare take the position simply for the honor. Honor to whom honor is due, but there is no honor due the teacher who enters the work because he thinks he will thereby get standing in the congregation and in the community.

The aim of our teacher should be to increase the spiritual knowledge of the members of his class. He is a *teacher,* a teacher in a Sunday-school, and his duty is to teach that which pertains to the Sunday-school, namely, religious truth. The children come to the class wofully ignorant of the things which concern their spiritual welfare. They may come from supposedly Christian families, and still it is surprising how little they know of religious matters. The average child knows that there is a God, and that he must be good, but that is about the extent of his

religious knowledge. Our teacher must take the child and impart to him those great redemptive truths which every one must know in order to be saved.

However valuable or entertaining other truths may be, they are outside the Sunday-school teacher's bounds. His aim is religious knowledge, and for this goal he must strive. He must lay the foundation principles upon which the child is to build a Christian character.

We have known teachers who aimed at entertaining rather then instructing the class, and they have succeeded admirably. But in nearly every instance it was at the expense of true teaching. We have in mind a young man who was holding the interest of his class most intensely, but on closer observation we found that he was explaining to them the process of constructing railroads. Now, that was valuable knowledge, but it was entirely out of place in a Sunday-school. He succeeded in entertaining his class, but he failed utterly as a Sunday-school teacher. That teacher is a failure who does not aim, first, last, and always at imparting religious knowledge.

But religious knowledge in itself is not sufficient. Knowledge alone is useless unless it is put to practice. The child may have his mind full of religious truths, but if he does not live them in his daily life, what good has been accomplished? Our teacher must not only impart knowledge to the intellect, but he must so impart

it that it moves the will. The knowledge must be put to use by the child. His truths must be so presented that they will appeal to the child's sense of right and wrong and move him to action. The child is easily moved to action, and the teacher who understands how to do this will accomplish much for the Master.

Of course, building up Christian character is not an easy work. It is not something that can be done in a day or even in a year. It takes time. The process is as slow as the mental and physical development of the child. We do not expect our boys to be men in a year; neither must our teacher expect a finished Christian character in a year. Patience and perseverance must be exercised, and by-and-by the goal will be reached. Let our teacher remember that the greatest work on earth is character building. There have been many great builders in the world who have constructed wonderful edifices, but he who builds character is the master builder of all; for he builds, not for man, but for God and for eternity.

The two most important elements which enter into this character building are faith and love. Without these there can be no Christian character. Our teacher should, therefore, strive to increase the child's faith. We say increase faith rather than convert the child; because, if the child comes from a Lutheran family, he has been baptized, and God's Spirit has already begun his work in the child's heart, and it now remains for

the teacher to add to that which has been begun. Here the teacher is on virgin soil. The child is exceedingly credulous. He will take as truth anything that may be offered. Now let the teacher carefully present the fundamental truths of our holy religion, in simple terms, and he will have no difficulty in developing a strong faith in God.

The teacher must not simply aim at impressing the facts so that the child believes them; but he must stir up love in the heart. The child must not only believe in Jesus, but must love him also. No character is complete without love, much less a Christian character. The whole devotion of the Christian life depends upon love for God; and our teacher should aim at presenting the Christian truths in such a manner that the child develop this love.

He must aim beyond the individual or class. His horizon must be broader than his class. He must help to build up the whole school. Many a teacher is selfish and is satisfied if his class is the best in the school. He is so zealous of personal honor that he has nothing good to say of the other teachers and classes. This is a wrong spirit. Every consecrated teacher should take an interest in the whole school, and while doing all in his power to build up his own class should at the same time not neglect the school as a whole. A Sunday-school teacher should put the welfare of the school above that of self or class. His aim should be to advance anad not retard. If the

welfare of the school demands a sacrifice, the good teacher willingly and cheerfully makes it. He should be willing to give up pupils from his class if they are needed in some other capacity in the school. He will even give up his whole class and take one that is not so desirable, if thereby the welfare of the school may be advanced. Many a superintendent has had difficulties in his school because his teachers would not consider the welfare of the whole school above that of self or class. The teacher should remember that he is working not for self but for the Lord, and should be ready and willing to do whatever the welfare of the cause demands.

Not only should the teacher aim at building up the school from within, but also from without. A teacher who has no enthusiasm for his school is out of place. He should never speak slightingly of his school. If there are faults he should admit them frankly and try to remedy them. A teacher can do much towards building up a school by speaking for it among his friends. "Talk up your school" is good advice, and if you cannot talk it up, then go to work and improve it until it is worthy of being talked up. Always remember that one of the aims of a teacher is to build up the whole school.

Another aim of our teacher should be to build up the church. The school exists for the church. It is doing a work for the church and our teacher should keep this in mind. If the school does not

aid the church it is a failure, and if the teacher does not keep in mind that he is to help to build up the congregation he is not what he ought to be. That teacher who does not lead the greater part of his class to the pastor's catechetical class has made a serious mistake. From the very beginning he should impress upon the children the fact that they are some day to kneel before the altar and profess allegiance to their Lord and Saviour and take upon themselves the vows of active church membership.

Consecration for service in the Master's kingdom on the part of his pupils is another goal at which our teacher must aim. A religion which remains wholly within the individual is a selfish religion. The child must be taught the second table of the law as well as the first. He must realize that he has a duty towards those around him as well as towards God. He must be shown the great opportunities for doing good and must be led to undertake service for the Master. At this point our Lutheran Sunday-schools have been weak. We have not developed as many efficient church workers as we should. As a rule our Lutheran laymen are slow to take hold of active service in the congregation. Is not this due to the fact that in our Sunday-schools we have forgotten to train our children for actual service? The teacher should constantly remember that he is training, not simply the future men and women of the church, but the future workers of the

church. Let the teacher teach the children in the Sunday-school that they are to become workers in the church and then we will have more men and women consecrating themselves on the altar of Christian service.

CHAPTER XX.

The Lutheran Sunday-school Teacher's Preparation.

1. A study of the Bible.
2. A study of the art of teaching.
3. Watching others teach.
4. A study of Sunday-school methods.
5. A study of human nature.
6. Preparing each lesson with diligence.
7. Specific preparation of each lesson.
8. A study of each lesson for the grade and quarter.
9. The use of good commentaries.
10. A cultivation of personal spirituality.
11. Physical preparation.
12. The closet.

His Preparation.

Some one has said that the hinge upon which the Sunday-school swings is the teacher. This being true it can readily be seen how important it is that the teacher be capable. The first and most important duty that falls upon him is preparation. In every calling a certain amount of preparation is necessary, and this is particularly

true of the Sunday-school teacher. He must fit himself for his work.

We have said already that one of the qualifications of a Lutheran Sunday-school teacher is a knowledge of his Bible. We emphasize this fact again. The Bible is his text-book and this book he must study. Every lesson that he is to teach is taken directly from the Bible, and unless he knows the book he cannot teach his class. By this we do not mean that he is to have a microscopic, exegetical knowledge of it, but he must have a reasonable understanding of its contents. He should make it his daily companion and should be familiar with its general contents. He ought in fact to have taken a course in Bible study under a competent instructor.

In his preparation for teaching his class, our teacher should not forget to use his catechism. Next to the Bible the catechism is the most valuable book for the religious education of the youth. The catechism gives in a plain, simple form all the most important doctrines of God's Word, and our teacher cannot be equipped for his work unless he makes constant use of this little book. Many of the hard questions that will arise in the course of his teaching will quickly be answered in the light of the catechism. There never was a book written which more clearly set forth the essence of God's Word than Luther's Small Catechism. Not only will it help him understand his Bible, but it will help him accomplish one of the

chief aims of his work, namely, to prepare the children for the pastor's catechetical class. He ought to study this book until he knows it by heart; for then he will have a fund of Biblical knowledge which will be of great value to him in his teaching. The catechism will also give him a better understanding of the doctrines of the Lutheran Church than any other book he could use, and a knowledge of these doctrines is indispensable.

A study of the art of teaching is a very necessary preparation. There are valuable works on Sunday-school teaching some of which can be had for a very small sum. Elementary works on pedagogics are exceedingly valuable to a teacher in his preparation.

Watching others teach is a most valuable help in good preparation. More can be learned in a half hour in this way than from the perusal of many books.

Another valuable preparation is the study of human nature. Our teacher is to deal with persons who are intensely human, and he cannot do this successfully unless he knows human nature. Books will help, but much can be learned without them. The wise teacher will make a careful study of each pupil in his class and will try to meet the demands and needs of each one. Each child has characteristics peculiar to himself and must be dealt with accordingly. It is a serious mistake to treat all pupils alike, subjecting them to the

same urgency, the same aid, and the same restraint. The successful teacher will be quick to see differences among his pupils, and will treat each one according to his personal needs.

It is customary in our public schools to have visiting days, when teachers go to other schools to observe their work. They learn rapidly by this process. This same method can be followed by our Sunday-school teacher with good results. Let him visit different schools and different classes, carefully noting the methods followed in each. Discretion must be used in this matter. The teacher must not visit to the neglect of his own class. Let him go two or three times a year and much good will accrue from it.

A study of Sunday-school methods is a preparation which no successful teacher will neglect. The time has come when the Sunday-school must be conducted on strictly scientific principles, and it is necessary that every teacher familiarize himself with the best methods.

It is taken for granted that the teacher prepares each lesson with diligence. The time has passed when the leader of the teachers' meeting can do the studying for all the teachers. The introduction of the Graded System has made it incumbent on each teacher to study the lesson himself and master it in all its details.

In his preparation the teacher must not only study the lesson as it is laid down in the textbook for the grade, but he must consider it in its

relation to the other lessons for the quarter as well as to those of other grades. We once heard of a professor who always managed to keep one lesson ahead of his class. This will not do for a Sunday-school teacher. He ought to be familiar with the whole series of lessons and if possible should not teach a lesson until he has gone over all the lessons in the quarter.

But the context in the lesson series is not enough. Our teacher must go to his Bible and study the lesson there. Studying the lesson in its Biblical setting will give him a better understanding than he could possibly have without it. Some have objected to our Sunday-school lessons on the plea that they are scraps of the Bible. But if our teacher will use his Bible and study his lesson from it, he will find this objection groundless.

Our teacher should not fail to make use of good commentaries. There is a most excellent set of Lutheran commentaries specially prepared by Lutheran writers for Lutheran Sunday-school teachers, which ought to be in the library of every Lutheran Sunday-school teacher. Other works are also good. A good concordance is also indispensable.

It is taken for granted that the teacher will also use the helps prepared on the lessons. These are valuable, but the teacher must not become a slave to their use. Some writers urge that too many helps turn the teacher into a machine, and keep him from independent thinking. This may

be true, but no wise teacher will permit himself to be tied too closely to lesson helps. Let him use them in preparation and not take them with him to the class.

With all his preparation the teacher must not neglect to cultivate his own spiritual life. The faithful, earnest teacher first teaches the lesson to himself. If it does his soul good, then it will do the souls of his pupils good. There is a strength and power which comes to the teacher from a personal appropriation of the spiritual truths of the lesson, and for this strength and power he must strive and pray. There is something wrong with the teacher who in his preparation never finds anything for himself. No teacher can give out that which he has not himself assimilated. He who does not assimilate spiritual lessons in his preparation cannot give them out in his teaching.

Our teacher must not forget the closet. Every lesson should be seasoned with prayer. There is a great power in prayer, and fervent prayer will help him over his greatest obstacles. The Lutheran church is a church of prayer, and our Lutheran Sunday-school teacher must not forget the throne of grace. Martin Luther used to spend hours in prayer when he had a difficult task before him, and the teacher will do well to emulate his example.

Before leaving this subject we must mention also the physical preparation of our teacher. A

Sunday-school teacher should be of good health and should take care of his health. An afflicted person, however well qualified otherwise, should not teach a Sunday-school class. Our teacher should take special care as to how he spends his Saturday nights. A good night's sleep is a necessary preparation for teaching on Sunday morning. Our teacher should make it a law as unalterable as the laws of the Medes and Persians that he will not keep late hours on Saturday. The greatest work of the week is before him; let him therefore get all the rest he can for his work. Let Saturday night be spent in reviewing the lesson and in prayer.

We now turn from our teacher's general preparation to the specific preparation of each lesson. The introduction of the Graded System of Instruction into the Lutheran Sunday-schools has made this preparation imperative. Just as the lawyer or the physician must study each case submitted to him, and the pastor must devote close attention to the subject of every pulpit discourse, so must the Sunday-school teacher give his mind week by week to those sacred topics which he is to unfold to his class.

First of all let our teacher begin early to prepare his lesson for the coming Sunday. It is a good plan to read the next Sunday's lesson over at the close of the Lord's day so that the leading features may find lodgment in the mind. It is surprising how much the mind will gather from

such a reading of the lesson. During the week the mind will constantly be thinking over the subject and much material will be gathered in this way. There is a kind of unconscious cerebration going on which is very valuable.

Study daily. The earnest teacher should devote some time to the lesson each day. Even though it be but a few moments much can thus be gathered. If it be only looking up a Scripture passage or clipping an illustration from a paper, this will serve to keep the subject fresh in the mind and will greatly aid in the accumulation of the truths which are to be presented on the next Sunday.

Use a notebook. Every teacher ought to carry with him a notebook in which he can jot down such thoughts as may come to him during his busy moments. Some of the best and most inspiring thoughts often come when one is busily engaged in some other work. Such thoughts ought to be jotted down as soon as possible; for if they are not put in some permanent form they will soon be forgotten. A pocket notebook is indispensable to a teacher.

Arrange your material. After having carefully read and thought over the lesson you must arrange your material so that you may lead up to the important thoughts and impress them in the memory. Successful teaching depends upon systematic preparation and natural arrangement of thought.

Pray. Our teacher must not forget to season his preparation with prayer. Pray over the lesson and you will be much more able to present it in the most effective manner.

CHAPTER XXI.

His Teaching.

1. The object of teaching.
2. Definitions of education.
3. Talking is not teaching.
4. Reading is not teaching.
5. Having children read is not teaching.
6. Hearing a class recite is not teaching.
7. Memorizing is not teaching.
8. When has the teacher taught?
9. The laws of mental development.
10. From the known to the unknown.
11. Facts must be connected.
12. The laws of memory.
13. The influence and value of imagination.
14. The faculty of reason.
15. The conscience.

His Teaching.

We have now come to the all-important topic. Our teacher must teach. He may have the best qualifications, the loftiest aims, and the broadest knowledge, but if he cannot use them he is a failure. There are many teachers in our Sunday-

schools who are teachers in name only. It is one thing to hold the position but quite another to be successful. Position alone does not make a teacher.

The object and aim of all teaching is education. Now education has been variously defined, and it will be well for our teacher to have a clear comprehension of the term. What is education? What is that at which our teacher is to aim? We will let some of the great educators of our country answer this question. Webster says: "Education implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." Gregory writes: "Teaching is the communication of knowledge in the sense of helping another to reproduce the knowledge and thus make it common to both teacher and scholar." Dr. H. C. Trumbull's definition is: "Teaching as causing another to know includes the combined effort of teacher and pupil, the pupil to learn the fact or truth, and the teacher to impart it." Froebel maintains: "The object of education is the realization of a faithful, pure, inviolate, and hence holy life." Professor John Dewey holds: "All education proceeds by the participation of the individual in the social consciousness of the race. The individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in gathering together."

In the light of these definitions we see that the pupil's most intense cooperation with the teacher

is necessary for successful teaching. From these facts we draw a few deductions concerning teaching.

First, talking is not teaching. It is often thought that if a person is a fluent talker he will make a successful teacher. This is a mistake. To talk to a Sunday-school class for half an hour is not necessarily teaching. One may have a well-prepared lecture or sermonette and may deliver it in a most fluent manner, but if the pupils pay no attention, what has been accomplished? Every teacher will have to talk to his class, but the moment that the class suspects him of "just talking", from that moment his influence is gone. It is necessary to talk in order to give instruction, but talk alone is not instruction.

Reading is not teaching. A teacher may give the greatest diligence to his preparation, he may prepare elaborate notes and theses on the lesson, he may master the details of the lesson; but if he comes before his class and reads the results of his investigation, he is not properly teaching. If the pupils are old enough to pay attention, they may learn something, but the teacher has not taught in the true sense of the word.

Again, having the pupils read is not teaching. We have seen many a Sunday-school teacher sit down with his class and start the children to reading the lesson, and when the bell rang at the end of the lesson period they were still reading. Such a teacher may have succeeded in keeping

the children quiet, but he did not teach them. That it is a good thing to have the pupils read is not denied, but the teacher who makes it a rule to conduct his work in this manner is making a mistake.

Many teachers have the habit of reading the questions from the book or lesson leaf and then having the pupils read the answer. Such a process requires no thought from the teacher or pupil. Yet much such work is done in our Sunday-schools. We cannot avoid all work of this kind because our teachers are not always what they should be and our children do not prepare their lessons at home as they should. But teachers who follow this method should know that this is not really teaching.

Hearing the class recite is not in itself teaching. Many teachers begin by having one pupil tell what he knows about the lesson, and continue in this way until all the pupils have recited. Occasionally such a method may be permissible, but this is not teaching; it is mere recitation. The teacher does not cause the pupil to know anything that he did not know before. In preparing for such a recitation the pupil may learn many things, but the main thing is lacking, namely, cooperation between the teacher and pupil.

Having the class memorize Scripture passages or parts of the catechism is not the whole of teaching. By no means would we have our teacher undervalue memory work. It is very essential,

but alone it is not teaching. Memory work has its place in teaching, and we would advise our teacher to use it, but not to overemphasize it. It is our opinion that one of the weaknesses of modern education is that it lays too little importance on the memory. Our children are taught to think and reason, but they are not taught to remember. On this subject we quote the Rev. J. Sheatsley: "Understand that nothing is said here against memory work. On the contrary I want to encourage it. If our little folks in Sunday-school would only learn the catechism by heart, and acquire a good stock of Scripture passages and some hymns, much would be accomplished, more in some cases perhaps than by the teaching we have. Some teachers find it difficult actually to teach, but they might have reasonable success in having children do memory work. Yet we would not call that teaching."

So much as to what our teacher should not do. Now what should he do? When can it be said that he has really taught his class? When he has secured the attention of the pupils and has caused them to know something from the lesson which they did not know before, then it can be said that he has taught them. All teaching is leading from the unknown to the known, and when the unknown becomes the known in the mind of the child, then he has been taught and the teacher has accomplished his purpose.

In his instruction the teacher must follow the

laws of mental development. In its acquisition of knowledge the mind follows laws which are as binding as is the law of gravitation. No teacher can do violence to these laws and make a success of his work.

The first law we wish to mention is: The mind proceeds from the known to the unknown. The pupil can be built up in knowledge only on the basis of what he already knows. The stepping-stone to future knowledge is knowledge already acquired. Starting with this as his basis the teacher must lead the child to greater knowledge. The nature of God, the sinfulness of sin, the beauty of righteousness, the comforts of forgiveness are all unknown to the child, but the tactful teacher unfolds these truths in the light of what the child already knows and thus leads to a larger understanding. This is only applying to teaching a plan which we are all accustomed to adopt in ordinary conversation. If we desire to give some idea of an absent stranger, or unfamiliar locality, we instinctively say that he or it is like some one or something known to the hearer. This is necessary in religious instruction, for there is no other way of explaining things unseen and eternal. The mind always finds pleasure in recognizing resemblances. The deep spiritual things must first be given in terms of natural and known realities. Herein our teacher is put to the supreme test. To speak of the spiritual in such terms as the child can comprehend requires in-

deed great skill. Here is where the use of illustration is so valuable. The common every-day things of life are made to express great spiritual lessons.

Not only must the teacher proceed from the known to the unknown but he must link each new truth with a truth already known. The mind holds knowledge, not in isolated fragments, but in combination. If we would have new facts retained we must fasten them securely to other facts which are already in the mind. The facts of the lesson should be connected either chronologically or by some other form of conjunction. In order to do this successfully the teacher must have a clear grasp of the principle of association which binds the various lessons of the quarter together. In like manner he must also bind the various topics of each specific lesson together. To do this properly he must have a few clear natural divisions or heads of the lesson, he must bear them in mind, and must emphasize them in his instruction. Real instruction consists in the orderly placing of knowledge in the mind. Marion Lawrance says: "The lessons should be like links of a chain rather than like bricks laid end to end".

The teacher needs the cooperation of his pupils. Teacher and pupil must work together. Unless the pupil's mind is active there can be no teaching, however much there may be of talking or telling. A listless boy acquires little or nothing

from such so-called teaching. Young teachers frequently make the mistake of supposing that all they teach is taken in by their pupils, but experienced teachers know that this is not the case. A common fault is that the teacher does all the talking and does not give the pupil an opportunity to give his ideas. Without cooperation the children will pay no attention, will annoy one another, and all class discipline will disappear. How is this cooperation to be secured? The answer is: Give each child something to do. Question vigorously. Get the children to talk about the lesson. Have them read a verse, relate an incident, or look up a Scripture passage, or show some picture which may illustrate the lesson. Tact, ingenuity, and forethought on the part of the teacher will secure this desired cooperation and will enable him to teach the lesson successfully.

Our teacher's instruction must be in accordance with the laws of memory. "Memory is the faculty of the mind by which it retains the knowledge of previous thoughts, impressions, and events." It is the knowing over again of that which was known. Memory must be made to do its work. The child must be trained to remember. Here there are several rules which the teacher should bear in mind. The law of the first impression is a powerful factor in memory. There are some things we cannot forget, because they were so vividly impressed upon us. If all truths could be impressed powerfully enough we would never

forget them. If the pupil is to remember the spiritual truths of the lesson it is necessary that they be impressed upon him as vividly as possible. The teacher must carefully prepare the pupil for the reception of the truth and at the psychological moment make the image so vivid that it will strike root deeply. We quote Sully: "Permanency of an impression is determined, not merely by its external character, but by the attitude of the mind in relation to it. If our minds are preoccupied, even a powerful impression may fail to produce a lasting effect. Hence we have to add that the permanence of an impression depends on the degree of interest excited by the object and the corresponding vigor of the act of attention. All strong feelings give a special persistence to impressions by arousing an exceptional degree of interest". Our Saviour used this law in his teaching. It was not only easy to remember his teaching, but it was impossible to forget it.

Personal interest aids memory. What we are anxious to know we do not easily forget. The tactful teacher will strive to arouse the interest and curiosity of the pupil and then drive home his truth. Curiosity plays a great part in the life of the child and it greatly facilitates memory when used in the proper way.

Association of ideas greatly aids the memory. Isolated facts are hard to remember. But when they are brought together in kindred groups they are easily grasped and remembered. This is one

of the strong points in our Graded System. The lessons are so arranged that kindred subjects come together in groups and are easily understood and remembered.

Repetition deepens impressions. Repetition trains the memory. A single occurrence seldom makes a lasting impression; but constant repetition fixes the image permanently. This explains the value of reviews and drills. Every Sunday-school teacher should review the previous lesson every Sunday in order to deepen the impression and fix the thought in the mind of the pupil.

Our teacher must recognize the influence and value of imagination. In the religious education of the child the imagination plays a prominent part. Hope and the future are wrought out through the imagination. Without imagination life would be miserable. "The plays of childhood, the occupations of manhood, and the hopes of old age are made more fascinating through this faculty." Psychologists agree that the moral and religious life is connected most intimately with imagination. McLellan in his psychology says: "Imagination thus tends to take the mind beyond the present and apparent. Hence its kinship to religious emotions and ideals. Early religious ideas are at once the product of the imagination and the most influential means of forming it. Religious emotions, reverence, and especially awe, the objects of religious worship, especially the great personalities of religion, if rightly pre-

sented to a child, call out imagination more than almost anything else." Patrick in his "Elements of Pedagogics" says: "Early religious ideas are almost wholly the product of the imagination". The proper understanding of much of the Bible depends upon the imagination. It is impossible to understand some parts of the Bible without highly developed imaginative powers. The prophets and much of the New Testament appeal directly to the imagination. Particularly is imagination the home of ideals, and without them it is impossible to have a religious life.

The child by nature is imaginative, and it is the work of our Sunday-school teacher to control and develop this faculty. There are no fixed laws which govern its growth. Its development is not conscious. Much harm can be done if the teacher does not take into consideration the natural development of the imagination. Much of the modern Sunday-school literature appeals to the child's imagination, but it is of that "goody, goody" sort that is wholly unfit for the young. Fortunately, however, our Lutheran Sunday-school literature is not of that character, but furnishes for our pupils wholesome reading which stimulates the imagination in the right direction. The teacher is not to be horrified at some childish exaggeration. The child does experience in imagination those things which it relates. The work of the teacher is to correct the false imagination. He is not to crush the imagination, but stimulate it

in the right direction, turn it towards God and the great realities of the spiritual life, and thus use the imagination in the development of his religious life.

The highest faculty of the mind is the reason, and this faculty the Sunday-school teacher must reach and train. Memory or imagination amounts to little if the reasoning power is not aroused. The child must be taught to think for himself and form his own religious ideas. The whole aim of teaching is to reach the reason of the child and to direct it in the channel of that which is religious.

The reason, or judgment as it is called by some psychologists, is the life of the mind. Says Campayre: "Judgment, in its psychological acceptation, is the essential act of thought, the life, so to speak, of the mind. It is in the proposition, the verbal expression of the judgment, that words, the signs of ideas, are brought together and take bodily form". In the course of his teaching many problems will arise and the teacher must skilfully lead the arguments among the members of his class. It is profitable to have the class discuss religious subjects. In the lower grades the children have not reached that point of mental development; but in the higher grades, when the child's reason begins to assert itself, the teacher should by all means stimulate it as much as possible. It is only through the reason that the child can be led to formulate judgments and arrive at religious convictions of his own. To im-

part everything with an air of absolute authority is a mistake on the part of the teacher. Propositions should be placed before the child so that he will naturally formulate judgments concerning them.

Another important faculty of the mind which the teacher must reach is the conscience. The conscience plays a more important part in the religious life of the individual than any other mental power, and the teacher who does not reach and influence it makes a serious mistake in his teaching. According to Dr. R. F. Weidner, "Conscience is the inner revelation of the holy will of God in the rational consciousness of man" and "manifests itself in his experience predominantly in the form of accusation and self-judgment. The functions of conscience preeminently are to remind, judge, inwardly reward or punish, and to threaten future retribution". Again Dr. Weidner says: "It is the same in the child as in the old man, the same in him who yields to it as in him who resists it; but it manifests and reveals itself differently, according to the degree of natural development or the ethical position attained by the individual". Such being the nature and function of conscience, it follows that the Sunday-school teacher must reach it. Although mysterious in its nature it can be trained. We quote Dr. Weidner again: "Conscience is not from the beginning a perfect organ, but considered from its subjective side, requires to be developed in union

with man's whole moral being and thus in combination with the other faculties of the soul. The development of conscience is specially conditional on the development of knowledge and of the will". Our Sunday-school teacher then can do much towards developing the conscience by imparting a knowledge of right and wrong as it is in God's Word. The conscience will be weak or strong in proportion as the child receives and inwardly digests his instruction. The tool in the hand of the teacher, in the development of the conscience, is the moral law. Instruction in this invariably reaches the conscience. There are no definite psychological rules which we can lay down for the training of the conscience; still we know that care must be exercised. A healthy conscience always develops along with correct instruction. But when the rules of pedagogy are defied, then the conscience is affected. We quote Dr. Charles Roads: "The young Christian, however, may become abnormally conscientious and regard the really helpful amusements and other forms of mental or physical activity as sinful. Here will be required the teacher's highest wisdom so that a tender conscience may be preserved and yet a complete physical and intellectual development secured. Moral rules for conduct should not be given ready-made, but all possible activity of the pupil's conscience and judgment be promoted by personal wrestling with these problems, guided by the more mature character of the teacher".

CHAPTER XXII.

Methods of Teaching.

1. Questions and answers.
2. Illustrations.
3. Object teaching.
4. The manual method.

Methods of Teaching.

The fundamental principles of teaching remain ever the same, but the manner of applying them may vary. One teacher may use one method in bringing about cooperation and another may use another, but the law of cooperation remains the same. Let us look briefly at some of the methods which are important for the Sunday-school teacher.

The Question and Answer Method.

The most common method of teaching is by questions and answers. This method is as old as instruction itself and is very effective. The

simple telling of a truth may fall on listless ears, but the question immediately arouses attention and secures cooperation. Great teachers have without exception been great questioners, and a common fault with most young Sunday-school teachers is that they talk too much and question too little.

The art of questioning is not as easy a matter as many teachers seem to think. The teacher must know how to formulate his questions. From a pedagogical point of view much questioning is far from the mark. Books on teaching usually condemn all questions that can be answered by "yes" or "no". As a general rule this is good; because such answers are often mere guesses. But there may be times when this is not the case, and when such questions are permissible.

"Leading" questions which put the answer in the mouth of the pupil are objectionable; for they do not arouse the pupil to thinking. Ambiguous questions should be avoided. For example, "What was David?" Such a question admits of several answers and is not apt to increase the knowledge of the child. Questions should be so framed that they admit of only one answer. Elliptic questions are to be avoided. For example, "When Jesus came down from..... (the mountain) he saw a poor man who was a..... (leper), etc. With very small children such questions may be permissible, but certainly not with those above the kindergarten grade. It is a mistake to ask ques-

tions which involve long answers. Particularly is this true of young children. It is one thing to know, but quite another to be able to express what is known. Questions should be simple. By this we do not mean that they must be easy to answer but easy of comprehension. That Sunday-school teacher who masters the art of questioning has mastered one of the most valuable methods of teaching.

Illustrations.

Illustrations are indispensable to the teacher. He cannot get along without them. All who attempt to convey thought to others will soon recognize their value and importance.

A brief definition is given by Prof. John Adams in the following words: "Illustration is the process of making clear the subject taught by bringing it into connection with something already known to and fully understood by the pupil". Some writers speak of illustrations as intellectual eye-glasses through which we see the truth in larger and clearer vision. Certain it is that their work is to show up new ideas in the light of old truths.

In making use of illustrations the Sunday-school teacher is in good company. Jesus, the world's master teacher, was always using illustrations in his discourses. He speaks of himself as the door, the vine, the good shepherd, the bread of life, the water of life, and the way. He directs the atten-

tion of his hearers to the grass, the lilies, the sparrows, the foxes, the fig trees. He speaks of his disciples as the light of the world, as the salt of the earth, and as sheep among wolves.

In his use of illustrations the teacher will find that his field is unlimited. Every walk of life will furnish him with material in abundance. Science, art, commerce, war, history, and especially every-day life teem with valuable illustrations which will greatly aid his teaching. But his best source of illustrations is the Bible, and he should search its sacred pages for material.

The value of illustrations is manifold. We give a few of their uses. Illustrations are valuable to secure attention. There is nothing that will draw the attention of the children so quickly as a story. Their constant cry is, "Tell us a story", and here is the teacher's opportunity. This was the Saviour's favorite method of securing attention. "Behold the lilies of the field"—"Behold a sower went forth to sow." By this method he never failed to secure the attention of the largest multitude, and our teacher will be wise if he will follow the Saviour's method.

Illustrations make the truth clearer. The literal meaning of the word illustration is to light up, by throwing another light upon it. A well-chosen illustration will convey the truth much more clearly than a simple statement. Without illustration it would be impossible to make children understand religious teaching.

Illustrations aid the memory. Nothing else will so impress the memory. Nearly every one remembers some truth which was conveyed to him by means of an illustration. The parable of the Good Samaritan or Pilgrim's Progress are examples of this.

Certain precautions must be taken in the use of illustrations. Never use an illustration simply for its own sake. A story, however good, if it does not clinch a point is out of place and should not be used. Illustrations should be neither too long nor too prominent. The lesson is the important thing and the illustration should not take the attention from the lesson, but should rivet it more securely to the lesson. Illustrations should not be irreverent. However good an illustration may be, if it borders on vulgarity or irreverence, it should not be used. The teaching of a month or a year can be undone by the use of one unfit illustration. Illustrations must be known. To take an illustration from some thing unknown to the child would be useless. The illustration can not throw light on the subject unless it is familiar to the child.

The Manual Method.

This is something new in Sunday-school teaching, but because new it is not necessarily to be despised. It is an effort on the part of the teacher to reach the child's mind and soul by every avail-

able avenue. It endeavors to direct and use his physical energy in learning those things which the Sunday-school would teach. Rev. Franklin D. Elmer in a paper before the Religious Education Association in 1908 says of this method: "The evolution of the graphic method offers many refined features, such as an acquaintance with the world's best religious art through good prints, and and selections from these pictures by the pupils to illustrate his note-books; modeling and moulding in paper, pulp, clay, and plasticine; map-making; imaginative travel by the use of the stereoscope; illuminated story composition; essay and thesis work; harmonization of Biblical texts. In the Sunday-school this method follows its universal acceptation in what we are pleased to call secular education.

"The arguments for the use of the manual method may be summed up under the following heads:

1) Children like to do something. Manual work absorbs the electric discharges of child energy, diverting the propulsive forces from shying paper wads to moulding maps and making models.

2) It provides a system of mnemonics. Facts learned in this way stick. The eye sent along a flat map may soon forget, but never the fingers that have shaped a miniature Carmel, lofty Hermon, Esdraelon, the rolling Shepheleh, or the defile of the Jordan.

3) It provides a means of self-expression which

psychologists tell us has not a little to do with character-formation. In illustration of what I mean I could tell you a story of a boy fast maturing now who has been almost saved to his interest in Sunday-school work by having assigned him the making of a model of a Palestinian khan. The simple making of that model will have a religious influence over his whole life. The little wooden inn itself is on exhibit tables, where you may see it, marked with his name."

PART THIRD

THE LUTHERAN SUNDAY-SCHOOL PUPIL

CHAPTER XXIII.

Child Study.

1. Three things every Sunday-school teacher must know.
2. The child can be studied by outward observation.
3. The child can be studied by introspection.
4. Why should we study child nature?
5. What Jesus teaches about the importance of child life.
6. Obstacles in the way of studying child nature.
7. The results of such child study.
8. Physical characteristics of childhood.

Child Study.

There are three things every Sunday-school teacher must know, namely, the lesson to be taught, the child who is being taught, and how to apply the particular lesson to the individual child. We have already spoken of the lesson and now we wish to make a study of the child.

There was a time when the child's brain was looked upon as a receptacle of so many pigeon-

holes, which were to be filled with knowledge. But we have learned that teaching a child is not simply a matter of filling pigeonholes. It is a far more significant and vital process.

The Sunday-school teacher who hopes to make a success of his work and accomplish lasting results for the Master must make a careful study of child nature. Any one who has to deal with humanity must understand human nature. This is specially important for the Sunday-school teacher. One of the boys in a class may act like a mule, that is but a phase of human nature. A girl may act like a goose, that is another phase of human nature. Another pupil may act like an opossum, and that is but a streak of human nature. The successful teacher must understand and know how to deal with these diverse phases of nature. The time has come when our Sunday-school teacher will have to teach the truths of the Word of God as scientifically as the public school teacher teaches the principles of science. When we all arrive at this stage, then our Sunday-schools will have become what their names indicate,—schools, schools which teach in accordance with the laws of the mind of the child, and use the latest and best pedagogical methods.

There are many ways by which the Sunday-school teacher can study child life and become acquainted with child nature. It is not absolutely necessary that he take a full course of study in child psychology in a college or university. If he

will but keep his eyes open and use his common sense he will soon accumulate a vast amount of useful information about children, which will be a wonderful help in his class work.

For the purpose of studying child life there is nothing better than a family of children. That teacher is fortunate who has the privilege of living in a home where there are children. Here he daily comes in contact with real child life and has unnumbered opportunities of observing the laws of development in the child's nature.

Another source of information is books and articles on child study. Every Sunday-school teacher ought to have read some elementary work of this character. There are valuable little treatises of this character which ought to be on the shelves of every Sunday-school library.

A most interesting way to study child life is by introspection, that is, by studying child life as you lived it. To do this you must take some time for reflection. Call to mind your own childhood days and actions. It is wonderful what you can do in this direction, when once you make a serious attempt. Wander over the same places and read the identical books you read when a child, and a flood of childhood visions will rush in upon your mind. You will begin to realize that you were quite different in those days from what you are now.

Get your friends of childhood days to help you in this study. Talk over your childhood days with them and you will be greatly aided. After calling

up these experiences it is well to write them down and arrange them in chronological order. A study of this character will open up a new world to you and will help you greatly in dealing with your class in Sunday-school. A study of this kind is most fascinating. It will give you an appreciation of child life which you have never had.

A study of child life will give the teacher an appreciation of the differences in children. There are no two children who are exactly alike. Each one has an individuality and a personality entirely his own, and it is the duty of the teacher to recognize this fact and deal with his pupils accordingly. In the past, the trouble has been that all children have been looked upon as being alike and all have been treated alike. Is it any wonder that there have been so many failures among Sunday-school teachers?

Another result of such child study will be an understanding of the differences between childhood and maturity. In the past, the child has been looked upon as a diminutive man. But this idea is not true. Not only is the child not a diminutive man, but there are distinct periods of development in his life. There are stages which are sharply marked off from each other. In fact there are deep chasms between these periods. Happy is the teacher who knows this, and understands how to deal with the child in these various stages.

This study of child nature will also bring a realization of the needs of children, and a conviction that the truth cannot always be taught in the same way to all children. Every mother knows that the same food, given in the same quantity, after the same fashion, will not agree equally with all the children in the family. So also the same kind of teaching will not suit all the children in the Sunday-school. Just as the mother must vary her food to suit the needs of the individual child, so must the Sunday-school teacher vary his teaching to meet the wants of the particular children before him. A study of child life will bring this truth vividly before the mind of our teacher.

The value of child study to the Sunday-school teacher can also be seen in the emphasis that Jesus put upon child life. According to him, childhood has the standard of the Christian spirit. All men must become like little children if they would enter the kingdom of heaven. He teaches also that childlikeness is the way to spiritual greatness. All real greatness is simple and childlike. He teaches further that it is a great offence to cause a little child to stumble. Seeing then how great a value the Master puts upon child life, certainly every Sunday-school teacher ought to do his best to get an understanding of it.

Of course there are many obstacles in the way of studying child nature. We are apt to forget our own childhood experiences. Those that we do remember are often colored by our present

adult notions about them, and are not true to the original.

The study of child nature is something new among Sunday-school teachers, and has not yet been given the place that it deserves. The teacher who will pursue this study earnestly will find himself amply rewarded. He will get a better knowledge of himself. Any teacher who will take the trouble to recall his childhood acts, plays, and experiences will have a better understanding of his present life. He will also have a better understanding of others. "Know thyself." In so doing you will know and understand others also.

More patience with others and allowance for their peculiarities will be made by him who understands child nature. Many teachers are worried by their classes simply because they do not understand children. Had they a better understanding of the workings of the child mind they would not be so worried by the actions and conduct of the class. A lessening of friction in the work always results from a better understanding of the pupils.

And finally the more a teacher understands the nature of children, the greater will be his desire to have the divine nature implanted upon the human nature of the precious souls entrusted to him.

CHAPTER XXIV.

Childhood.

1. The Lutheran conception of the child.
2. The kindergarten age.
3. Ignorance.
4. Curiosity.
5. Imitativeness.
6. Restlessness.
7. The religious trait.
8. Fear.
9. Love.

Childhood.

The Lutheran view of the child differs from that of many of the other denominations. We believe that all men are born in sin and are under the wrath of God unless delivered by our Lord Jesus Christ. Children therefore are outside the kingdom of grace until received by baptism as the Lord commanded. But when once baptized the child is a Christian and heir to eternal life. The Sunday-school teacher in his study of child life must take into consideration this fact. The bap-

tized child does not come to the Sunday-school to be converted but to be built up in Christian grace. Of course when the baptized child has arrived at the years of discretion and through sin wanders away from his baptismal covenant, he must be converted from his sins before he can enter the kingdom of God. But the usual rule is that the child enters the Sunday-school before he has arrived at that age. We therefore look upon our children as belonging to God and having all the promises of God when they enter the school. But it is not from a theological point of view, but from a psychological point of view that we wish to study childhood and child life.

In our study of childhood we shall not begin with the infant in its mother's arms, because it has not yet come into a vital, personal connection with the Sunday-school. True, the child may be looked upon as a member of the school from the moment of its baptism, but its place is yet in the nursery and not in the organized school. The period of childhood naturally divides itself into two divisions, namely, the kindergarten age, from three to five years of age, and the primary age, from five to ten years of age.

The Kindergarten Age.

The question of having a kindergarten in the Sunday-school is no longer debated. The most progressive schools use the kindergarten methods

and obtain good results. The kindergarten has come into the Sunday-school to stay. It now remains for those schools which do not have it to adopt it and work out its methods according to the local needs and possibilities.

In discussing this topic the first question is that of the age at which a child should be admitted into the Sunday-school. In our opinion the child should be admitted as early as it can stay away from the mother long enough to remain through the session. This would probably be in its third year. Earlier than this the child would be too young.

Our next propostion now is to get acquainted with the child and note its characteristics.

Ignorance.

The first noticeable characteristic of this age is ignorance. The little one has not been in this world long enough to have a fund of experience. The teacher of this grade therefore will take nothing for granted. Every word, every motion, and every song will be explained in terms that come within the comprehension of the young mind.

Curiosity.

"Curiosity is the mother of knowledge." The curious child strives to touch, taste, handle, and hear as well as look at every object that comes under his observation. As soon as he can talk

he begins to ask all kinds of questions. Every mother knows that there comes a time in the life of her child when he becomes a veritable interrogation point. This is an effort on the part of the child to gratify curiosity and to adjust himself to his strange surroundings. The value of curiosity to the life of the child is not questioned. Recognizing the value of curiosity the Sunday-school teacher will not repress it, but will arouse and direct it. Let the child ask as many questions as he will, and always give him a proper answer. Never put him off by telling him that he is too young or that he cannot understand. Curiosity is one of the best avenues into the little soul and its entrance should not be closed. Let the child ask his question, encourage him to examine things for himself, and permit him to explore the unexplored; for this is the pathway to all knowledge.

Imitativeness.

Another characteristic peculiar to this age is imitation. The child learns by imitation. He is eager to imitate anything that he may happen to see. King says: "Imitation is not mere copying, as the mirror copies the face; it is experimenting to get a new experience". Some writers classify imitation into simple, such as following the movements of an older person, and dramatic as when the child plays that he is something other than himself. About the fourth year this instinct for

dramatic imitation is at its height. The child will now clothe even the lifeless objects with characteristics of living beings. The stick becomes a real horse, and the bundle of rags a living baby. The child is now in the fairyland age, and nothing is impossible for his imagination.

The teacher should take advantage of the child's imitativeness and make use of his restlessness. "If she stands before the class talking, she will soon have a group of inattentive little wigglers who have no interest in what she is saying. If on the other hand she talks less and does things which her class can imitate her in doing, she will have a happy and profitable time."

Restlessness.

During the kindergarten age the child is extremely restless. When a child of this age remains quiet any length of time we may be assured that there is something wrong. Experiments show that a healthy child of this age cannot keep quiet longer than fifty seconds. On this account it is very necessary that the children be allowed as much freedom of movement as possible. The old idea of trying to keep them still is absurd. It is against their nature. They must have action and motion, and the kindergarten alone fills this need. This does not mean that they are to be noisy. There can be action without noise, but action there must be. Their whole nature cries

out for movement, and they will have it whether the teacher wants it or not.

The Religious Trait.

At this period of life the child is intensely religious. Jesus, God, and the angels are as real to the little one as father, mother, sister or brother. The Sunday-school teacher must know how to use this natural inclination and how to direct it. Little prayers, with the folding of hands and kneeling, and songs of worship are naturally helpful. No teacher will neglect this splendid opportunity of appealing to the religious nature in the child, and directing it aright.

Fear.

The emotion of fear is also strong in the child at this time. He recognizes his weakness and depends and clings to his parent. The least excitement produces strong fear, and he does not hesitate to give expression to his fear in loud cries. Many thoughtless parents and teachers take advantage of this fear in children and try to control them by constantly appealing to it. They tell the child of the "boogie man" and of "kidnappers" and keep him in constant terror. Some Sunday-school teachers appeal too much to the anger of God and too often the child grows up in terror of his heavenly Father instead of having a loving trusting confidence in him.

Love.

The child's power to love is strong and he desires to be loved. He takes great delight in loving and being loved. The fact that the first thing he asks after having done something wrong is whether his parent still loves him is proof of this assertion. By turning the child's love towards God the teacher renders him a valuable service and starts him out on the right road towards a good future development. The child will love; the question is what shall he love. Most certainly there is no higher object to love than his heavenly Father.

CHAPTER XXV.

Boyhood and Girlhood.

1. Children at this age differ from younger children.
2. Impulsiveness.
3. Instinct for independence.
4. Rivalry.
5. Tireless activity.
6. Love of the gang.
7. Love for fun.
8. Memory.

Boyhood and Girlhood.

The period from nine to twelve we term boyhood and girlhood. The child has made considerable progress and has now become an independent being, trusting in and leaning more and more upon himself. Children of this age differ from those of earlier years. The child has now a greater mental capacity. His perceptive powers are more active, his memory stronger, and he is gathering a fund of information which will be useful to him in later life.

He differs from the child of earlier years in

that he has now begun to think for himself. The younger child receives what is told him without question, but at the age of which we now speak the boy or girl begins to think and asks the why and wherefore of things. He is attempting to form judgments and draw conclusions. The reasoning faculties are beginning to be active. He also differs from the younger child in this that he is beginning to plan. The forces which later will play such an important part in his life are now becoming operative. The child often plans more for the future than the older persons realize. The boy or girl of this age also differs from the child of earlier years in capacity for and tendency to sin. The exact age when personal moral responsibility is reached cannot be definitely determined, but statistics bear out the assertion that many children at this age have already gone far upon the road to destruction. Let us now look at some of the positive characteristics of boyhood and girlhood.

Impulsiveness.

The first characteristic which shows itself at this age is that of impulsiveness. The boy seems to do everything without stopping to think. As yet his reason and conscience play a very small part in controlling his actions. All his movements are by leaps and bounds. This impulsiveness is seen in his play. If things do not go right in

his ball game, he stops at once and begins the whole game over again. In dealing with children of this age the Sunday-school teacher can do much by directing these leaps and bounds of impulsiveness upward instead of downward.

Instinct for Independence.

The child of five or six years will cling to his mother's hand, but not so the older boy. The mother's hand is irksome to him and he slips from it as quickly as possible. He prefers running on ahead of his parents and investigating every danger point that may appear. He has companions but they have not yet become his "chums". He cares nothing for the opposite sex, and calls every girl a "sissy"; while girls at this age speak of boys as "horrid".

Rivalry.

The spirit of rivalry is one of the chief characteristics of boyhood. The boy enters into his games eager to outstrip his playmates. Competition is keen. He boasts that he can surpass all others and is ready to prove his contentions. He can throw a stone farther, run faster, and jump higher than any other boy. His knife is sharper, is made of better steel, and can cut a larger chip than any other knife. His father is a greater man than the father of any other boy. This spir-

it of rivalry is the inner soul of the boy asserting itself and compelling him to acquire skill of hand and foot and eye. He is ready to try to accomplish that of which he boasts.

The Sunday-school teacher can use this spirit of rivalry to good advantage. The memory faculty is now at its keenest and the teacher can set him to memorizing the catechism, Scripture passages, hymns, and poems. In doing this he can compete with the other boys in the class and thus satisfy the spirit of rivalry by directing it into a proper channel.

Tireless Activity.

The boy is now in a period of tireless activity. He is on the move from morning till night. He delights in games in which there is much running and bodily motion. He marshals great armies, storms forts, takes prisoners, and in general does great things. There is a mental as well as a muscular agility, as we see in his thoughts jumping from subject to subject.

The girl is just as active as the boy, though her activity does not take such a violent form. She holds conversations with her dolls, and engages in the most elaborate household arrangements for their comfort. In her games of hop-scotch and tag she gives vent to her muscular activity.

The child of this age cannot concentrate his thoughts upon any one thing for a very long

time. Recognizing this the teacher must strive to bring action and variety into class work. It is a good thing to give the children something to do. Have them look up a Scripture verse, read a few lines, or do anything that will keep them busy, and much better work will be accomplished in the class. It will be next to impossible to keep them sitting still while the teacher delivers a little sermon to them.

Love of the Gang.

At this age both boys and girls go socially in groups, the boys in "gangs" and the girls in "sets". It is not yet the time for close personal chums but of company. The desire for the companionship of others of about the same age is very strong. The "gang" always has a leader and he is looked up to with great deference. It is at this time that the boy is apt to be led off into wrong ways. Bent on fun the gang will do almost anything that promises much of it. When the leader of the gang happens to be some bad boy in the neighborhood, as often is the case, the results are apt to be disastrous.

The gang instinct should be carefully watched by the teacher and parents. Much can be done to properly regulate it. It is at this period that the boy has a great desire for organization. He will organize any kind of a society just for the pleasure of organizing and voting. It may be a

good thing to organize the Sunday-school class and allow the members to elect officers and lay out work. This serves to satisfy the boy's desire for organization and often keeps him from some bad form of organization.

Love of Fun.

The boy lives for fun. He will do anything as long as it is fun to him. This fun is enjoyable activity and intensity of such life as the boy craves. His school work often appears to him as fun, and when this is the case he makes rapid progress. When the contrary is true his school work drags and the school becomes a prison.

Memory.

Boyhood and girlhood is the time of the greatest strength of memory. The child's memory is as voracious as his appetite and as varied as the contents of his pocket. Isolated facts, words without meaning, and information of the most miscellaneous character he remembers with ease.

This is the time for the Sunday-school to store the mind with Scripture passages and teachings necessary to future Christian development. It is not wise to overburden the memory, but it is well to have the child memorize the most important things. There was a time in the history of Sunday-school work when all was memory work,

but that time has passed away. The trouble is now that we have gone to the other extreme. By all means use this capacity of the child's mind by directing him to memorize the beautiful and valuable things of God's Word.

CHAPTER XXVI.

Early Adolescence.

1. Physical changes of this age.
2. Restless activity.
3. The upheaval of the youth.
4. The imitative instinct.
5. A strong sense of humor.
6. Reticence and secrecy.
7. Self-feeling and self-consciousness.
8. The emotions.
9. The period of storm and stress.
10. Personal responsibility matures.
11. Spiritual awakening.
12. Nature of this spiritual awakening.
13. Definite religious decision.
14. Definite religious expression.
15. Morbid conscientiousness.

Early Adolescence.

The period of early adolescence is a most important time in the life of the youth. It is a time when he is often misunderstood by parent and Sunday-school teacher. His physical and men-

tal equipments are undergoing great changes. In our study of early adolescence we will take the years from twelve to sixteen as best representing this period. Any set time must of necessity be arbitrary, for no two children develop exactly alike. We shall take up the various characteristics of this period and note their importance in relation to the Sunday-school.

Physical Changes.

From the twelfth year to the fourteenth year the child is shooting up like a young tree. He is undergoing great physical changes and along with them mental changes. In a most surprisingly short time he will add inches to his height and will broaden out wonderfully. These changes often go on so rapidly that they affect his phycical health. Observations made in Europe and America show that less than one-half of the school children in the early adolescent period are physically well. It is important that the Sunday-school worker should understand this. He is inclined to expect too much from his children at this time, but if he will remember that they have not made as rapid progress mentally as they have physically he will be more patient and forbearing with them. That a boy has grown to be as tall as his father is no sign that he is mentally his father's equal.

Restless Activity.

Restless activity is a characteristic of this period. This is seen in the outdoor games and amusements of the home in which the child of this period engages. He now delights in games of skill, especially such as bring in physical movement. The boy loves his ball and bat and is never happier than when on the ball field or in the swimming pool. The girl loves her jumping rope and roller skates. At this time their whole life is full of action. It is next to impossible for a Sunday-school teacher to keep a class of children of this age quiet, and it is not a bad sign if he does not keep them sitting like little statues. It is his business to recognize this restless activity and, instead of suppressing it, to direct it into proper channels.

The teacher should not despair if he finds that he has trouble with the physical energy of his pupils. Their twistings and contortions are not necessarily signs of badness. Galton in his study of distinguished men of science in England found that of those who had attained distinction, for every one who was deficient in energy there were twenty who were men of unusual energy and were children of parents noted for energy. This overplus of energy in the Sunday-school class may be simply the manifestation of greater power within.

The Upheaval of Youth.

There comes a time in the life of the youth when he is subjected to the stress of changed circumstances from within and from without. His passions begin to assert themselves and burst the bonds of authority which have been placed upon them in former years. The traditions of the past seem to be torn and twisted, and the youth seems doomed to destruction. He appears to be shaken to the very foundation of his nature, and he seemingly becomes an instrument of destruction to himself and to others. Many a father and mother can testify that their boy passed through such a period and that they shuddered at the phenomenon of this upheaval. While the upheavals of this period seem to be tearing and ruining the youth, these are after all only the functionings of new powers which will soon take their proper places in his mental and moral make-up, and if properly directed they will aid his future life.

The Sunday-school teacher, in order to successfully train his class, must understand this period of upheaval. Many a teacher thinks his pupils are veritable little imps, when the trouble is not that they really want to be bad, but that they are in that period of transition that makes everything they do seem to be instigated by the evil one himself. The teacher must have patience with his little scamps a little longer. The newly functioning powers will gradually adjust themselves

and the good teacher will see them develop into Christian characters by and by. The functioning of these new powers which drive the boy into all kinds of mischief, are not necessarily the advance signs of destruction. They are the forerunners of something better. Let the boy be properly directed and he will come through the storm stronger and better than he was before.

The Imitative Instinct.

In this early adolescent period the imitative instinct is still strong. It is not the same kind of imitation as is found in the child at an earlier age, but there is still a strong inclination to imitate. This is why the youth likes to copy some older person. A relative, a teacher, a college chum, an older brother or sister becomes an unconscious hero and the youth looks up to him with an admiration worthy of a better ideal.

Here is a great opportunity for the Sunday-school teacher. Present to the boy or girl the model exemplified in the life of Jesus or of some of the godly men and women of the Bible, and you will have done much towards satisfying that instinct for imitation.

A Strong Sense of Humor.

Boys and girls of this age have a strong sense of humor. It manifests itself in joking and in laughing at nothing, and is very trying to the

teacher. This sense of humor, if not properly guarded and guided is apt to lead to irreverence. The teaching of self-control and the impressing of the truth that there is a time to laugh and a time to be sober, with the inculcation of reverence for sacred things, will help to counteract the seeming flippancy. Due reverence for the house of God must be maintained, but boys and girls of this age should be allowed to joke and giggle after Sunday-school. It is as impossible to stop all giggling as it is to check the tides of the ocean.

Reticence and Secrecy.

This is a period of reticence and secrecy. Children who have hitherto been open and frank begin to show marked signs of change in this matter. Confidences are apt to be shared with those of equal age and withheld from parents and superiors. There is a longing for that kind of close sympathy and friendship which makes "cronies" and intimates. This becomes the "chum" age for the boy. He feels that he is better understood by another boy of his age than by his parents or teachers.

The Sunday-school teacher can do much if he has gained the confidence of his pupils. The teacher may help in an indirect way in the choice of these chums by getting pupils together. A wise choice now is very important; for seeds of evil sown at this age may take root permanently.

Self-feeling and Self-consciousness.

The close observer of this age will notice how strong the self-feeling is. It is this feeling in the youth which gives cause for such remarks by the parent as, "It is no use; he won't be controlled" or "I have given up in despair; I cannot do a thing with her". The awakening of this self-feeling makes the boy irritable, impatient of control, boastful, and stubborn. In timid natures the self-feeling leads to bashfulness, awkwardness, lack of esteem, and shrinking from companions or sports.

This is a critical experience, and the teacher must try to lead the more forward to see and recognize the authority of parents and to be subject unto them in obedience. The timid should be drawn out of their retreats and be brought into contact with more positive natures. It is a good thing to put some responsibility on the more timid, for it will drive away their timidity and develop them in the right way.

The Emotions.

Perhaps the most clearly marked and most important awakening during the period of early adolescence is that of the emotions. Dr. G. Stanley Hall says: "There is a craving for strong emotions which gives pleasure in exaggeration; and there are nameless longings for what is far remote

and strange....and which mark the normal rise of the presentiment of something higher than self."

Regarding some of the special emotions, fear is less intense than in the former period while anger and pride are stronger. Rivalry and jealousy frequently show themselves. Despondency, especially among girls, is frequent. One of the strongest emotions now develops through the affections. The instinct to love and self-sacrifice awakens to great activity. Hitherto the child has lived only for self, he has taken everything as a matter of course and has not thought very much about his duty towards others. His sympathies now begin to broaden and he begins to look beyond self. In boys the "love" instinct manifests itself in many ways, usually in hero-worship. In girls this affection turns towards some teacher or older person whom they adore. Sometimes it turns towards the opposite sex, and we have what we older persons call child love. Love for the heroic shows itself in the interest in sailor or soldier, in seeking adventures of every kind, and it may be in emulating the reckless hero of the dime novel.

Here again the Sunday-school teacher can be the salvation of the pupil by directing his reading into right channels. The pages of our criminal courts' records are full of many a sad story of boys brought to ruin by reading trashy literature.

The Period of Storm and Stress.

Prof. Starbuck found that about three women out of every four and one man of every two, whom he questioned, had passed through a period of storm and stress. This experience takes various forms. It may be a sense of sin or of imperfection, fear of death, brooding depressions, morbid introspection, distress over doubts, efforts to control passion, or rebellion against one's surroundings. The following statements taken from various sources, as cited by W. C. Murry, indicate the general character of these experiences. "From sixteen to twenty was a period of struggle; I came upon higher ideals and did not live up to them even approximately." "When fourteen I had a pitiable struggle to do what I thought I ought. I often got out of bed and prayed for reconciliation and peace of mind." "When fourteen I fell in with wayward companions. I was upbraided by conscience. It was a terrible period of life. I felt remorseful and convicted of sin." "When fifteen I began to have a horror of death. I did not believe in immortality, but had an almost frenzied despair at the idea of going out into nothingness. This made life infinitely hopeless for me."

The average ages for the beginning and ending of the storm and stress experiences were found to be thirteen and a half and sixteen and a half for women, and sixteen and a half and twenty-

two for men. Wide differences were noticed both in the beginnings and in the duration of these experiences. Where the experience was largely emotional, it began earlier and was of shorter duration; where it was more intellectual and indicated more stubbornness of will, it began later and was more persistent. Careful treatment is necessary to keep these forebodings and broodings from becoming chronic. The avoidance of fatigue, plenty of exercise in the open air, and nourishing food are good for the body. For the mind the avoidance of those things which drive the youth in upon himself and that sympathy which draws him out of himself are very important.

The storm and stress period is a very critical time, but it is the Sunday-school teacher's opportunity. That teacher who understands this period in the life of his pupil can wield a tremendous influence for good. At this time the youth needs tender leading and careful instruction. The Sunday-school teacher has the proper remedies at hand. Let him show the youth the conflicts that all true Christians have had to endure and let him point them to Christ who has helped in time past and will continue to help. If religious doubts arise in the hearts of the pupils remind them of their baptism and show them how that in that blessed sacrament they were accepted by Christ as his children, and that if they have sinned and broken their baptismal vows, God stands ready to

forgive them and will restore any one who through true repentance comes back to him.

Personal Responsibility Matures.

At about this period the sense of personal responsibility reaches maturity. The youth gradually comes out of himself and feels that he has an individual responsibility to mankind and to God. For the first time he becomes really conscious of the fact that he has a moral responsibility to God. Now let the Sunday-school teacher do his very best. Moral ideals now inculcated will influence the pupil throughout his remaining days. The teacher who is wise will recognize this period of change and will do all in his power to help his pupil to appropriate correct moral ideas.

At this age the pupil becomes a remorseless critic. "Why was I born?" "What am I good for?" "What does God want with me?" are questions with which he frequently torments himself and which he asks of others. He is awaking to the consciousness of the fact that he is a person morally responsible, and he is seeking to find the pathway of his future life.

Spiritual Awakening.

From the very earliest times religious customs have recognized the period of early adolescence as a time of religious awakening. Those churches

in which confirmation is practiced, whether consciously or not have seized upon this period in life of the child and have been wise in so doing. When the child passes from childhood into youth his intellectual eyes are opened to see the meaning of things, his spiritual vision also is quickened and he may be now awakened to see the deeper meanings of spiritual truth. This awakening may be like that of Paul, attended by intense emotional and physical prostration and followed by an intense spiritual joy and a concurring desire to spend all his powers in the service of the Master. Or it may come like the dawn as in the case of Nathanael or Lydia. There may be no sudden burst of light, no emotion, no world-shaking action, but a gradual lessening of the darkness, a faint illumination on the horizon, gradually expanding and increasing until the silent spectator is wrapped in the glory of the rising sun. This latter is the most common experience with the youth of the Lutheran Sunday-school. Having been taught the true significance of baptism, and realizing that in their earliest infancy they were made children of God, they, as a rule, are spared the agonizing throes through which others at this period have to pass.

Many have thought that since our youth do not have the more violent experiences there was no true spiritual life in them. But experience and the lives of those who have passed through this period have conclusively proven that their

religious experience was just as genuine as that of those in which it assumed the more violent form.

Nature of This Spiritual Awakening.

The gentler spiritual awakening, which is the one most frequently found in our Lutheran Sunday-schools, is the gradual awakening of the individual to the consciousness of his relation to God, his dependence upon him, his duty to him, and the fulness of life in him. It also includes a sense of sin and a realization of what Christ has done for him in the vicarious atonement on the cross. It marks a growing change in the life of the youth. He becomes more conscientious and more circumspect in his outward actions. His conscience becomes a greater factor in the ruling of his conduct than it was at any previous time. Instead of being controlled from without there is a voice within his own soul which speaks to him and directs his actions.

Although conscience is very active at this period, it is as yet not sufficiently effective, asserting itself often in trifles, but failing to assert itself in greater matters. Girls as a rule make a finer distinction between right and wrong than boys. They include immodesty, untidiness, pouting, and carelessness among the wrong acts; while boys consider the greater acts of swearing, stealing, lying, and murder as crimes, with little thought of lesser sins.

Definite Religious Decision.

The Lutheran Church rightly recognizes this period of early adolescence as a time for conscious religious awakening and decision. From a study made of over one thousand men with regard to the time of their religious awakening it was found that the average age for settled convictions was at sixteen years. Many persons have religious experiences as early as eight, ten, or twelve years of age, some not until twenty; but it is safe to say that the important time for fixing the choice upon a life of righteousness is anywhere from twelve to twenty with the golden time at about sixteen. It is at this period of early adolescence that the Lutheran Sunday-school pupil enters the pastor's catechetical class, and the teacher can do very much in helping the pastor deepen the religious consciousness which is taking possession of the youth.

Definite Religious Expression.

The Lutheran Church recognizes these early adolescent years as the time for a definite confession of the religious experiences of the youth, and consequently after a careful and thorough course of instruction leads him to the altar where with his own full consciousness and free will he takes upon himself the vows of a life of righteousness.

With those who have been religiously trained throughout their childhood there may not be any marked outward change but rather a constant growth in the grace implanted in baptism. Hundreds of years of experience have taught our church that this is the time for definite public confession and outward expression of the inner consciousness of faith. This is also the time to give opportunities for practice in self-denial and in service for God and man. The adolescent with a quickened spiritual life and eager for activity will gladly perform such duties as he can for the Master. Ministers and missionaries can be won at this stage. Definite Christian duties may now be inculcated. Usefulness and helpfulness at home, faithfulness and honesty at school, and fair dealing and integrity in business should be made as much a part of the youth's religion as church attendance and worship.

Morbid Conscientiousness.

One great danger to be guarded against at this period is a morbid conscientiousness. The conscience is now quite active, and when too much of a burden is laid upon it it may be permanently injured. This is particularly true of girls. They are apt to be morbid about their imaginary sins. Ofttimes this morbid conscientiousness fixes itself upon the question of a life work, and many young people worry over the question of what they are

good for. They sometimes think they ought to take up some self-sacrificing life-work, when perhaps their talents and abilities run in an entirely different direction.

Doubt.

The period of early adolesence is sometimes a period of doubt. The reasoning faculties have now begun to develop and there is a rapid growth of the "historic sense" or the power to draw inferences from historical facts. The logical sense is now functioning. The child has learned to argue by means of the syllogism; forgetting that often his deductions may be false.

This new power of tracing logical connections serves to increase the new feeling of self,—the feeling of independence and self-importance. Our pupil is ready to become a doubter, and challenges both the authority and consistency of old opinions. He wants to see the truth for himself and he is not content with mere assertion. He must be able to argue to his own satisfaction from premise to conclusion. He is not conscious that his experience is too narrow to afford a satisfactory basis for testing truth. Equally unconscious is he that his logic is as yet too weak to be a test of truth. Mere authority will not convince him. As the little child must endure many falls before it learns to walk, so the youth will have many bitter experiences before he emerges from this period of skepticism. The youth who struggles through

this experience will be likely to emerge a stronger and better man. The climax of the doubting period may come somewhat later than the early adolescent period, possibly at about eighteen years of age for boys and fifteen for girls.

If not wisely treated these doubts and questions may lead to serious results. They should be respected by the Sunday-school teacher and should be answered patiently and wisely. It will not do to put the young doubter off. The power of reason is now developing in his soul and he believes that he is worthy of an answer that will satisfy him. Many teachers fail at this point because of lack of sympathy with the difficulties of the young doubter. The teacher should remember that these doubts are just as real to the young questioner as those of the most profound philosopher are to him, and if not satisfied he will conclude that they cannot be answered. Scolding and reproving will do more harm than good. The doubts must be answered. The physician does not wrestle with the lunatic or flog him. He studies his patient's symptoms, thereby ascertaining the nature of his disease, and suits his treatment to the case. Doubts are symptoms of a temporary derangement which need to be dealt with most wisely. This rebellion of the youth, this kicking against the pricks, these outbursts of passion are but signs of the unrest and agitation peculiar to his age. They need patient, careful, and prayerful treatment. Young men

throw out their doubts as a child throws stones at a window—to see what will happen. Should they meet resistance and call forth discussion, they join in with pleasure. The stronger and better the stuff of which the young man is made, the more vigorously he will fight. If the struggle be prolonged there is danger that what was begun in jest may become a settled conviction.

There is need of much discretion on the part of the teacher who would carry the youth safely over this critical period of his life. First of all the teacher must thoroughly understand the nature of the mind with which he has to deal. Some young minds are naturally dependent upon others and are easily satisfied with the opinions and convictions of those in authority or of those whom they love and trust. If doubts arise in such minds they are likely to be temporary and easily satisfied by the answer of the teacher or by the statements of the Bible on the points in question. But a large number of minds, especially those of boys of the independent type, are not willing to accept other people's conclusions. This class needs sympathy and understanding on the part of those who try to help them. Help the young doubter by guiding him in his selection of reading matter. Show him that many of his questions have puzzled the wisest minds of all ages, and that some of them cannot be answered by human wisdom but alone by God. Show him that if he understood all things that he would be equal to

God himself. Above all, show him that it is the great fundamental truths of our religion, the great moral principles of life which will stand the test of time.

Interests of This Period.

Among boys perhaps interest in the heroic predominates. He is particularly interested in physical exploits. Athletics becomes the hobby of the boy, and baseball, football, and other gymnastic feats are the topics of his conversation and apparently the only objects worth while. This love of sport should be satisfied to a certain extent or it may turn into dangerous channels. It is at this period that the boy talks and dreams of running away with a circus or with some lawless gang and becoming a robber.

Some Sunday-schools are endeavoring to meet this need of the youth by introducing athletics into the school. This however is not the function of the Sunday-school and had better be left to the home, the day school, and the playground. The Sunday-school teacher should, however, sympathize with the interests of the boy.

Suggestions.

The Sunday-school teacher in dealing with the early adolescent should use fewer rules and commands, and appeal more to the reason and will. "We must never make the mistake of treating

the adolescent as we treat a young child." "The missing link in our religious training has been that of adaptation." No two children can be treated exactly alike. Some must be reached through the reason while others will respond more quickly through the affections, and the teacher of the Sunday-school should always fit his efforts into the life of each individual. To develop the youth the teacher should use the self-activity of the pupil. A good way to develop sympathy in the boy or girl is to take them to visit the poor. Teach them kindness and self-denial by encouraging them to carry something bought with their own money to the needy. Encourage work in the Junior Luther League, in the Sunday-school, or in any other available form of activity that the church offers. Help the adolescent to put in practice the duties you teach him in the class, and you will be training him for his life work.

Emerson says: "What you are thunders so loudly in my ears that I cannot hear what you say", and this is true of the Sunday-school teacher. Imitation and hero-worship are strong in the boy and girl, and the best moulding influence is that of the teacher who lives the principles that he teaches to his class. The personal element enters into the teaching of every teacher. The Christlike personality must be present to give meaning and force to the best method. Young people unconsciously become like the models they see before them Sunday after Sunday.

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